# THE VOICE OF SIVANANDA

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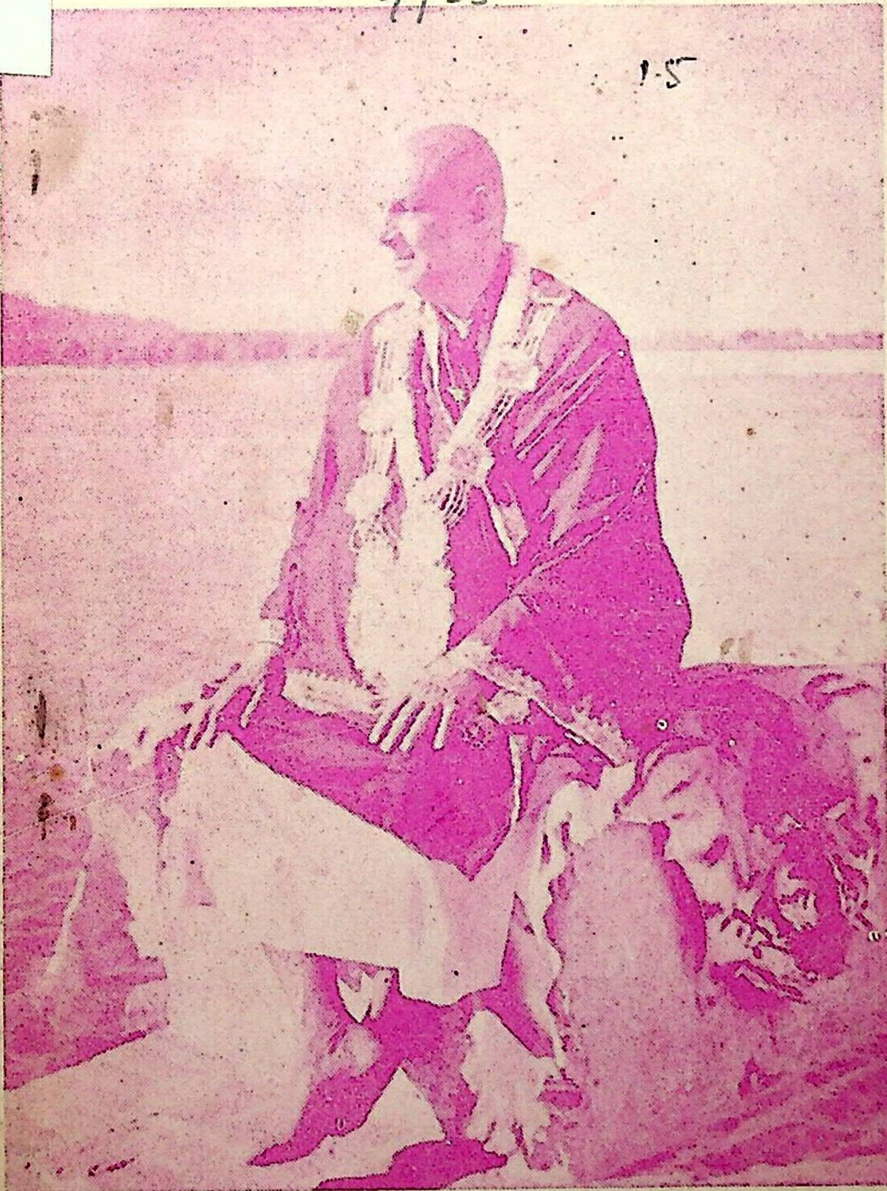

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May Lord bless you.
With regards. from
Swami Sivananda

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REVIEW

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*Platinum Jubilee Series No.*

9/35

# THE VOICE OF SIVANANDA

*A Symposium of the Eternal,*
*Life-transforming Sayings and Teachings*
*Of the Great Mystic, Philosopher, Yogi, Sage and Saint,*
*His Holiness Sri Swami Sivanandaji Maharaj*

**Edited and Published By**
**The Yoga-Vedanta Forest University,**
**P.O. Sivananda Nagar Rishikesh U.P.**
**1956**

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*Om Satguru Paramatmane Namah*

9/35-

*Dedicated*
*to*
*All Seekers of Truth*
*The World Over*

# PUBLISHERS' NOTE

We have great pleasure in presenting to the public this new symposium of sayings and teachings of His Holiness Sri Swami Sivanandaji Maharaj, which is not a compilation from his old writings but one of his latest original works.

Elucidating the fundamental aspects of the spiritual life, the moral code of conduct, the various processes for the evolution of the human personality with the ideal of Self-realization as the highest goal, *The Voice of Sivananda* provides the reader a synthetic quintessence of all that he has to know about the subjects it deals with.

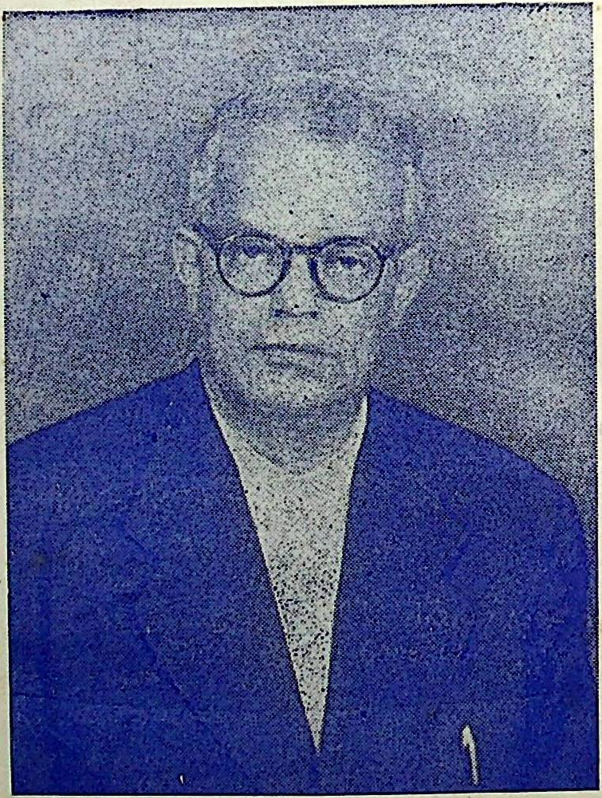
We trust this will serve as a practical guide to all spiritual seekers and provide all others the noblest ideals for evolution.

**Guru Purnima**
*22nd July 1956* *The Yoga-Vedanta Forest University*

PRESENTED

Sri Swami Sivananda

*Nalani Kanta Banerjee*



*In whose memory this book is printed*

# SRI NALINI KANTA BANERJEE

## A Brief Life-Sketch of the Donor

Sri Nalini Kanta Banerjee in whose illustrious memory this book is being published out of the liberal contribution made by his two devoted sons, Sri Kali Shankar Banerjee and Sri Gouri Shankar Banerjee, was born in 1891 in the obscure little village of Gopalnagar in Midnapur District of West Bengal, to pious Brahmin parents. From his childhood, he absorbed the spirit of Sri Chaitanya, Mahapurush in the tender humility of spirit and a loving abandonment to the will of God. At the age of five, he was left an orphan and was brought up under the tender care of an aunt. Financial difficulties deprived him of an education beyond the Entrance Class and this young Bengalee with an idea that he should earn his livelihood as a typist, joined the Reak's Commercial Training Institute in Bow Bazaar in Calcutta. After two years of hard struggle, however, he was forced to forego this training, again on account of lack of funds.

Though conditions were extremely difficult, he worked ceaselessly with faith in God, and with a small borrowed capital of Rs. 500/- this young boy ventured to do paddy business and by sheer perseverence, his tremendous efforts proved successful in business which started to show profits. In the year 1916, he succeeded in his ambition to expand his business when he secured the Kerosine Agency of the Asiatic Petroleum Co. at Bakshihat in West Bengal. From a small business in the Kerosene

Agency confined to a small area, the All-Merciful Lord rewarded him for his sincere and honest efforts, and in the course of the next ten years he was able to expand his business activities accepting another Kerosine Agency at Kolaghat under Burmah Shell, Calcutta Branch.

In 1928, Sri Banerjee was appointed an agent of the Imperial Chemical Industries Ltd. for the Districts of Midnapur, Howrah and Hoogly. He achieved remarkable success and in recognition of his good work over 21 years he was awarded a certificate in 1950 by the Managing Director of the I.C.I.Co's Head Office in London.

Sri Banerjee married in 1914 at the early age of 23, and had been blessed with two daughters and two sons. Misfortune nearly befell him in 1938. On Jany. 18th of that year, he went on a business trip from Uluberia to Geonkhali by boat, reaching the latter place at about 3 p.m. At about 10 o'clock the same night he had occasion to return to the landing pontoon. He had hardly stepped on to it, however, when it gave way and he fell into the river Hoogly. He could not swim and nobody saw the accident take place. Fortunately, however, he was able to hold on to a floating log from the capsized pontoon and after having been carried away by the swift current of the river in the bitterly cold water for more than two hours, three boat men, who heard his cries for help, came to his rescue. They were unable to lift him into the boat, as its sides were high out of the water. So a rope was let down to Banerjee who held on to it and in this way he was toed to the river-side. He had hardly reached land when he lost consciousness. The boatmen took care of him until he was discovered at about 2 a.m, by a search party. When Sri Banerjee regained consciousness early in the morning, he asked for the men who had saved his life, to be called, and while expressing his grateful thanks for all that they had done, he amply rewarded them for the noble and courageous services rendered by them in saving his life. He also made it a practice since then to present the three boatmen with money, clothing etc. On Jany. 18th of every year, and even after the death of the boatmen he continued the annual gifts to the families of the boatmen till the end of his days.

He was always fond of narrating this thrilling episode to his friends while emphasising the necessity for every one to lead a Divine Life to better their lives basing on God-Love. God-Service, God-Thought and God-Life. While living the normal life of a worldly man, maintaining a family, attending to Office-work in the most efficient fashion, responding to the calls of social life, Sri Banerjee lived a life of detachment, through acts of kindness and love he became the Friend of man and a Joy for every one around him.

After a brief illness, Sri Banerjee passed away at his residence a palatial building in Kolaghat on the 21st Jany. 1956 which was sanctified by no less a person than the then Governor of West Bengal, His Excellency Dr. K. N. Katju. Sri Banerjee was well known and respected throughout the district of Midnapore, Howrah and Hooghly and was noted for his generous hospitality. The charitable dispensary at Kolaghat was started with his munificent donation, apart from his liberal contributions to the T. B. Hospital, the Tamluk College etc.

By reading the Bengali translation of Sri Swami Sivanandaji's "Essence of Yoga" he became an ardent devotee of Swamiji and rendered great service to the Divine Life Society, South Calcutta Branch during the last two years of his life. When his end was nearing, he was always having under his pillow a photo of Sri Swami Sivanandaji Maharaj whose magnetic personality and spiritual vibration had tremendously changed his life. It is therefore in the fitness of things that his two devoted sons have been able to fulfil the last wishes of the departed revered Father to make a magnanimous contribution to the Jnana Yajna (Dissemination of Spiritual Knowledge) by publishing the most inspiring work of Sri Swamiji Maharaj 'the Voice of Sivananda.' For this great service rendered by the departed soul to bring peace, joy, solace, and spiritual light to thousands of people, the Divine Life Society and its Founder President H. H. Sri Swami Sivanandaji Maharaj are ever grateful to the family members of the late Sri Banerjee. May his soul rest in peace.

*Sivananda-Nilakantan,*
*President,*
*Divine Life Society,*
*South Calcutta Branch.*

# ABOUT THE PUBLICATION OF THE WORK

## A Letter From a Promoter of Jnana Yajna

My Most Revered Sri Gurudev,

The two sons of my late friend and devotee of Thyself have addressed a letter which is enclosed. Late Sri Banerjee was known to me for a period of about twenty-five years and he breathed his last during last January after a short illness at the ripe age of 64. He came to know of Sri Gurudev last year at the time of the 69th Birthday celebration in Calcutta and he gave me Rs. 100 for Guru Pooja at Thy Lotus-Feet. He also expressed a great desire to serve the cause of Divine Life which is so dear to Thy heart but he was not fortunate enough to live long. During the period of his sickness when he was in the P.G. Hospital at Calcutta I met him often and encouraged him not to worry himself but to devote his entire time to prayer and meditation. He learnt the Maha Mrityunjaya Japa which he was always repeating and in which he found immense peace. He was discharged from the Hospital but within a few days, he was again having some kidney-trouble to which he succumbed having Thy photo in front and uttering the name of the Lord.

It was his last desire that a book should be published for the posterity to remember him. Had he lived, he would have undertaken the cost of of reprinting the Bhagavad Gita with Thy masterly commentary costing about Rs. 4000. I feel I was not lucky to have his company. It is however a matter of great pleasure that his devoted wife and the two worthy sons to come forward voluntarily to assist in the publication of one of Thy books for which they have sent herewith Rs. 501 towards the cost of the publication of 1000 copies. There could be no other work so worthy as to perpetuate the memory of the departed soul than the wonderful book "Voice of Sivananda" which will thrill the world and benefit thousands of devotees all the world over in their spiritual path. Hence I beg of Thyself to accept the gift so offered by the worthy sons of my late friend by acknowldeging receipt of their letter and blessing them with prosperity, good health and long life apart from Thy blessing for the departed soul.

I shall be extremely grateful if 100 copies of the book are sent to me for distribution to Thy devotees in Calcutta. It is also my earnest request that the letter addressed to Thyself by the two sons of my late friend with Thy Blessings be published in the book. I have also preparad a short life-sketch of Sri Nalini Kanta Banerjee which I trust will enable many other devotees to come forward to assist in the propagation of Thy Divine Life Message in the country and abroad for the benefit of the struggling humanity.

With kind regards and humble
Pranams at thy lotus-feet,
(Sd.) Sivananda-Nilakantan,
President,
Divine Life Society,
South Calcutta Branch.

# A TOKEN OF GRATITUDE

To H.H. Sri Swami Sivanandaji Maharaj,
Sivananda Nagar, Rishikesh.

Dated, Kolaghat, 19th May, 1956

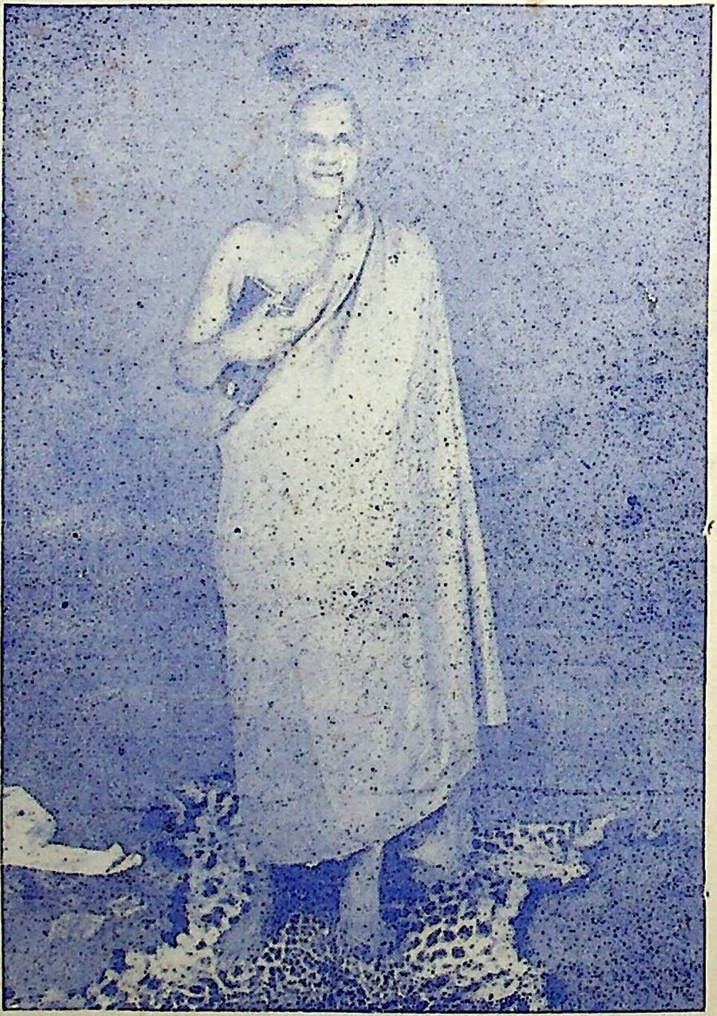
Most Revered Sri Swamiji Maharaj,

We the undersigned, are the two sons of the late Sri Nalini Kanta Benerjee, residing at Kolaghat, Midnapore District. Our revered late Father was a great friend of Sri H. Nilakantan by whose influence he came to know all about Thy Revered Self and the wonderful humanitarian service carried on by Thyself for over a quarter of a century from the Himalayas for the welfare and moral upliftment of humanity.

It has been our late Father's last wish that we should beg of you to publish one of Thy most inspiring books to perpetuate the memory of the beloved departed soul so that thousands of devotees all over the world may further be benefited by Thy immortal teachings to attain Peace and Bliss. We know that the greatest service is rendered to humanity by Thyself in the dissemination of the spiritual knowledge and Thy unbounded love is so great that books and pamphlets containing Thy inspiring messages are being distributed free to the tune of a lakh of rupees every year.

We therefore humbly pray that our small token of gratitude may kindly be accepted to meet the cost of the publication of the great book *Voice of Sivananda* in memory of our late noble Father whose soul may rest in peace with Thy blessings. May we also beg of Thyself to bless us with long life, good health and prosperity.

We remain
Your humble Sadhaks,
(Sd.) Kali Shankar Banerjee,
(Sd.) Gauri Shankar Banerjee.



*Sri Swami Sivananda*

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# The Personality Behind The "Voice"

# IDEAL MODERN SAINT

(*Sri Jacques de Marquette, Tangier, Morocco*)

In the distant north of the great sub-continent of India, nestling amidst green forests upon the slopes of the Himalayan foot-hills, there is a beautiful hermitage, where dwells one of the most unique personalities of the present age. People, nearby as well as far away, know this Ashram as Ananda Kutir. It means the "Abode of Bliss." The saint who dwells herein, the world knows as Swami Sivananda. This Hindu monk, a scion of an aristocratic, extremely orthodox line of high caste Brahmins with a deep religious tradition behind them, now shines as an extraordinary spiritual genius representing a startling yet, none the less, the most harmonious and happy blend of the most ancient as well as the most modern. He holds a place of unequalled eminence as a spiritual leader and a moralist in this modern world and a great many rightly look upon him as a link beween the East and the west, the old and the new. His philosophy and view of life, his attitudes and activities may well become the ideal for the modern man to follow in his attempt to reconcile religion and science.

## Heavenly Setting

For propagating the sublime path of goodness and godliness, of ethical perfection and spiritual unfoldment, Swami Sivananda has created an ideal institution, the Divine Life Society, preaching the tenets of the Divine Life unto all mankind the world over. This hermitage, Ananda Kutir, contains the Headquarters of the Divine Life Society. No better setting could have been chosen for such an institution than this sylvan spot surrounded by some of the most sublime pieces of scenic grandeur and in a spot considered by the Hindus the holiest of the holy from hoary times. The sacred river Ganges, worshipped by millions as a visible expression of Divinity, gently laps against the steps of the little four-roomed cottage in which Sage Sivananda dwells. Its wind-whipped wavelets break gently upon the shining wide sand-bank nearby and the sunbeams dance at dawn upon the limpid waters of the sacred stream, when the sun comes over the mountain in the morning. The holy waters murmur an eternal symphony as they glide past his hallowed hermitage on their way to the vast plains of Northern India. The atmosphere is laden with peace. Truly the place is heavenly.

## Divine Personality

The weary pilgrim upon the highway of life, bent low under the burden of his earthly sorrows, wends his way to this sweet Ashram, seeking peace, solace and light. He finds all these and much more, too, when he stands in the blessed presence of Saint Sivananda. A vibrant centre of exalted spiritual consciousness, Sivananda radiates peace and joy from his being. Serenity shines forth upon his countenance. Celestial Light plays upon his brow.

Your weariness is forgotten; joy wells up from within you; for his gaze uncovers the hidden springs of Self-bliss that is at the centre of your being.

To reach the holy abode of the godly man, you first arrive at the sacred city ot Haridwar. From there a railway line or a motor road takes you along to Rishikesh, a little township of anchorites and recluses, silent hermits and meditative monks. Rishikesh is a holy place of renunciation, spiritual practice and divine absorption. Two miles beyond Rishikesh is this heavenly spot and a wide road leads to it, closey skirting the Ganges bank till it approaches Ananda Kutir.

### Combination of Old and New

Like the saint himself even so the institution, too, presents a curious combination of old and new. It is a holy Ashram of a Hindu monk and saint. It is, at the same time, a well-equipped and up-to-date Headquarters of this modern institution which is, as it were, a divine machinery in and through which Swami Sivananda is carrying out his lofty mission of world spiritual awakening and widest propagation of universal spiritual ideals.

As such, one entering the premises beholds a beautiful temple with systematic worship in progress and hearby sees a group of orange-robed monks and shaven headed novitiates engaged in prayer, and a sonorous chant of Vedic Mantras fills the air. But the next moment may be, the visitor is startled to see two young workers hurrying by with a modern American magnetic sound recording set, with its attachments and a high-class movie camera, while the sudden rush and clang of heavy machinery abruptly set into motion falls upon his ear, drowning the rattling noise of a typewriting machine that has just reached his ears from an office nearby. An electric printing press manned by a score-and-a-half young enthusiastic workers rattles on in full swing now where once silent forests reared up a dense canopy of foliage upon the hill slope.

From the sandy banks of the sacred river up into the dense jungle, along the mountain side, in seven tiers the premises of the Divine Life Society rise up. Each tier contains neat blocks of rooms housing some departments of the main institution. The beautiful Temple stands near the top. The rooms where dwells Swami Sivananda are in the lowest level, close by the water's edge.

### Spheres of Activity

In between upon different levels are situated the Printing Press which is the fountain, as it were, through which flows forth a steady stream (ever increasing in volume) of soul-awakening, hope-inspiring and life-transforming spiritual literature in the form of precious books, monthly journals, weeklies, booklets, pamphlets, leaflets, folders, etc., flooding every nook and corner of the world with the sublime message of Divine Life and self-perfection.

Then there is the Photo Art Studio which prepares invaluable documentary movie films of different aspects of practical Yoga like the Yoga Asanas, Mudras, Bandhas, Yogic Kriyas, Pranayamas, Suryanamaskaras, etc., for the instruction and guidance of young men and women of the rising generation, besides taking innumerable photographs of Swami Sivananda and his life's activities for the purpose of being made into printing blocks. The studio is also making an enduring record for posterity, of the daily life and movements of this great sage of the atomic era, both through the movie films as also by recording his own voice and priceless ethical and spiritual instructions upon the electrically operated magnetic tape-recorder.

The visitor finds the Prayer Hall wherein congregations and similar spiritual gatherings are held; the Yoga Museum which portrays the very essence, theoritical as well as practical, of the Indian philosophy and practical methodology (Yoga Sadhana) of Self-realization within a brief compass; the residential quarters for the inmate-workers, as also the newly built rest-house; the Sivananda Charitable Hospital run by a qualified doctor and equipped with up-to-date appliances like X-ray plant, diathermy and other etectro-therapy sets, a clinical laboratory, etc; the well-known Sivananda Ayurvedic Pharmacy also run by an expert Indian doctor, manufacturing medicinal preparations according to Ayurveda, i. e., an ancient Indian system of medicine; the main office of the Headquarters housing a number of departments, including the book-shop from which volumes of spiritual literature are supplied to seekers all over the world; the Ashram Post Office which handles an enormous volume of mail of every variety covering the entire globe and last but not the least, the central kitchen and the dining hall which provides simple meals to the resident inmates, workers, monks as well as lay visitors to the Ashram, as also to those who might chance to drop in for a meal.

## Religion of Sivananda

Presiding over all this is its central figure, the radiant sage, Swami Sivananda whose heart is boundless as the ocean and whose vision stretches into infinity. Swami Sivananda is a saint of universal tolerance, seeking to bring the message of love, Service, Goodness, Faith, Prayer, Peace, Brotherhood and Spiritual Life to the modern man at the very doors of his home through a variety of the most modern means and methods. His concept of Hinduism is something very lofty. This holy man is not narrow or bigotted. Neither is the creed that he preaches in any way esoteric or fanatical. He seeks to awaken the spiritual spark lying latent in all mankind quite irrespective of their faith, religion, belief, caste, creed, race or nationality. He reveres all saints. To him they are one. He worships equally Krishna, Rama, Christ, Buddha, Guru Nanak, Mohammed, without the least pretence or ostentation; for he feels that they all preach but the same message, i.e, the message of goodness, purity, compassion, faith, devotion and prayer. His religion is the religion of no religion.

His religion is the quintessence of the inner teachings of all the scriptures and all saints and sages. "Be good. Do good. Be kind. Be pure. Be compassionate. See no evil. Hear no evil. Speak no evil. Think no evil. Adapt. Adjust. Accommodate. Bear insult. Bear injury. Serve. Love. Give. Purify. Meditate. Realize. Thou art not this body or mind. Thou art the imperishable Divine Spirit. Renounce egoism and desires. Live in God every moment of your life. Attain perfection and become free." This is the heart of Swami Sivnanda's message.

## His Mission

Swami Sivananda is an extraordinary man. He is a sage in silent seclusion, yet at the same time he is a dynamic spiritual warrior in the thick of battle which wages relentlessly against the primal ignorance of the human soul, the resultant bondage to this earthly life, man's slavery to the senses, the mind and its passions and, above all, against the pernicious perversion in modern man which makes him deny God and decry religion and to hurry headlong into self destruction and spiritual ruin by wanton indulgence in fashion and passion and blind adulation of mammon. Seeking as he does to bring about a world-awakening by radiating the light of knowledge, Swami Sivananda maintains contact with seekers and branch-centres of the Divine Life all over the globe from his central Divine Life Headquarters at Ananda Kutir by the sacred Gange's hallowed bank.

## Forest University

For such of those who are able to personally visit Ananda kutir and stay for some time for direct guidance under experienced teachers, Swami Sivananda has founded the Yoga-Vedanta Forest University. This Yoga--Vedanta Forest University situated in the silent Himalayan forests, imparts to the eager student and seeker fundamental knowledge of his inner nature. It trains him along the practical path of inward spiritual unfoldment and self-culture. It teaches the the science of the self, following which man is led, step by step, to the ultimate goal of Divine Perfection. To control the senses, to master the mind, to conquer all the passions and cravings of the lower self and to raise one's consciousness from the human to Divine is the technique taught to the students of this unique University whose sole laboratory is nothing short of the human personality itself. The method of instruction here is a distinctive feature of the University. It is informal and individual. A considererable part of it is by personal example of the sage-founder himself, as also of some of the senior monks who make up the faculty. Also, in great measure the training is practical. It is to be remembered that the ultimate aim of the seeker-students here is more in the nature of a becoming and being rather than a learning and a knowing. Thus in large measure the student noviciates have to *live* the truths of Vedanta and Yoga. They are guided and encouraged to live a life pervaded by the spirit of true religion and spirituality. The seeker must *practise* Yoga and Vedanta ; for it is the *practice* of Yoga that ultimately makes knowledge to flower into living *experience* ; and this is the clear declaration and the emphatic teaching of the great sages and saints and illumined men of the Spirit ; this is the ultimate aim before the Yoga-Vedanta Forest University.

### Rational Attitude

Besides attending the regular daily classes held at certain fixed hours, the students avail themselves of highly individualized personal instructions from learned teachers at the University. They fix up some hour to meet different teachers experienced variously in the Vedantic and the Yogic lore and dive deep into the subjects. Personal instructions and training are also given by a Yogi having mastery over the Hatha Yoga technique to students desiring knowledge of Hatha Yoga. Numerous students from abroad, from the different European countries, the United States of America, Canada, the United Kingdom and other nations, stay at Ananda Kutir, living a simple yet contented life of the true scholar and getting direct knowledge of the different paths of Yoga and Vedanta. The very important and interesting point to know in this connection is the frankly scientific and rational approach made towards these ancient sciences by the teachers of the University. They are a group of well-educated and cultured men with a refreshingly open and enlightened view of these subjects. They keep the students under no illusion regarding these matters and the students learn quickly that there is no superstition in this set up. Keeping intact the basic faith and devotion of the Hindu heart, the preceptors of the University make quite sure that no queer idea or wrong notions and conceptions are allowed to cloud the mind of the student aspirant. This is done with eminent success mainly due to the living influence of the great saint himself who presides over all the activities of this unique institution.

## Guide Universal

Swami Sivananda takes a very realistic view of the needs of the modern man and the modern times. He knows that though the Truth is one and is eternal and unchanging, yet it needs to be presented and interpreted to mankind in ways suitable to their present nature and grasping capacity. Thus he brings fresh light upon the subject by way of strikingly matter-of-fact and commonsense interpretation for easy assimilation by the common man of the present day. He does not wish to neglect any aspect of the individual, physical, mental, ethical or spiritual. Though ever emphasizing upon the spiritual aspects of all things and in all matters, yet Swami Sivananda presents, in a reorientated manner, the precious technique and processes of Yoga and Vedanta to meet the needs of integral man the physical the mental, the moral and the spiritual entities of man. Therefore, indeed, he has come to be regarded by millions all over the world as the Ideal Man of integral vision, the Guide-Universal and the Practical Philosopher. He envelopes the globe with his embrace of universal love. And he reaches all mankind with his message of divine living and harmonious self-culture that would raise one up to the highest spiritual perfection and bestow the splendour and the glory of the supreme transcendent experience. This is Swami Sivananda and this is his "Abode of Bliss"—Ananda Kutir—the unique institution that is keeping alive the ancient science and offering it to the modern world.

# MY FIRST ACQUAINTANCE WITH SWAMI SIVANANDA

(*Sri S. Srinivasan, B.A.*)

I had a thirst for Divine Life but there was no proper guide for me. There were no clear ideas in mind as to the path along which I should proceed. Once I happened to see a book by Swami Sivananda of Rishikesh on some spiritual topic (the name I forget). I read a few lines from that book and was electrified. The language of the author made a direct appeal to my heart. His exhortations to a higher and nobler life made a deep impression on my mind. Unfortunately the book was somebody else's and I did not have chance to read the whole of it. But the author Swami Sivananda and Rishikesh never left my mind. Sometime later, I happened to see *The Divine Life* magazine in the Tanjore Railway book-stall. I bought it immediately and the very cover made a profound impression on my mind. On the cover were illustrations depicting Asanas, selfless service, Bhajan, Kirtan, Swadhyaya, etc, which gave to my mind a clue regarding the nature of life the inmates of the Ashram should be leading. That life appealed itself to me to be exceedingly worthy and noble.

After a few months, I had Darshan of Sri Swami Sivananda at Tanjore during his All-India Tour in 1950. I was charmed by his personality though I could not have the opportunity to talk to him. Some of his disciples who accompanied him were very bright and cheerful and impressed me as worthy followers of a great Guru. I had made up my mind that one day I should go to Rishikesh and remain in Swamiji's Ashram. My health was also indifferent and I had great faith in Yoga Asanas. This acted as a further incentive to my early start.

All on a sudden, one day, I started for the abode of Guru Maharaj without giving previous intimation to the Ashram. There were grave doubts in my mind regarding the manner in which I would be received and treated. To speak the truth, I had no previous acquaintance of Sadhus though I have had occasion to see some in places near about my own locality. From what experience I had of them, my impression was not wholly favourable about the Sadhus generally though in my mind, I had the deepest respect for any person who was in real pursuit of the knowledge of God. The following was the picture of the Swami and his Ashram, I had roughly formed in my mind on the analogy of Sadhus elsewhere.

I expected to find a grave Swami, solemn, awe-inspiring, seated in the midst of great pomp and ceremony, surrounded by a multitude of disciples barring passage to the vicinity of the Swami. It would not be possible for me to talk to him direct, and even if the Swamiji condescended to talk to me he would talk a few words with an air of imposing wisdom.

I reached the Ashram at about half past eight in the morning. As I entered the portals of the Divine Life Society, a Brahmachari by name Sri Venkatramani who had come there a few days ago took me to the office and introduced to another Swami as one who had come to stay in the Ashram. That Brahmachari is now a Sannyasi bearing the name, Swami Turiyananda.

I was greeted by another Brahmachari in the office who was polite and courteous. This was Ramcharandas who later entered the order of Sannyas with the name Swami Raghavananda. He made kind enquiries and informed me that Swamiji would come there shortly and I could myself talk to him direct. I was really surprised and relieved to a great extent. This itself gave me an indication that this Ashram was something different from other Ashrams. Courtesy, politeness, kindness and helpfulness were evident everywhere. There was eagerness on the part of everyone in the Ashram to help and serve others with humility.

Swami Sivanandaji arrived a short while later and entered the office room where we were seated on a bench—two of us, a French lady and myself waiting to have audience. It made a great difference to what the room was before; it was as if the sun had risen where there was darkness before Swamiji greeted us kindly and we made obeisance. I had a clear view of him from head to foot. (At Tanjore I could see only his head protruding from a Railway saloon window. He was tall, majestic, and magnetic and there was a broad shining smile on his face. He gave an appearance of everflowing strength of body, mind and soul. Those who cared could partake of it themselves. Like Sri Rama, he was a दृष्टिचित्तापहारी (captivator of the eyes and the mind). नायमात्मा बलहीनेन लभ्यः (this Atma is not realized by the weak) says the Sruti. "Our Guru is a super Sandow; he looks big and he is big ; even while picturing in one's mind his majestic figure, one cannot think in small terms or feel oneself small," says Sri C.R. Pattabhiraman. About his spiritual quality, I quote the eloquent words of Sri D.N. Jinghan, one of the most famous of the Swamiji biographers (*Sage of Ananda-Kutir*): "There is an aura about the face, a glow in the countenance, and simplicity about his looks. They make you realize the vivid mental picture of a great saint you may have cherished, a form that you may have longed to behold, and a person whose sweet smiles would wean you away from the attractions of a sordid work." At that time I knew not that he was the Universal Saviour of mankind, the great prophet Divine come down upon the earth to redeem sinners and direct all of us on the right path, the world Teacher whose message is reverberating in every nook and corner of the world. I have since discovered him in my own way, of course, and always worship him in my heart.

To the lady who had come from France to undergo training in Yoga under the immediate guidance of Swami Sivanandaji, he made kind enquiries and said he was happy about her desire and resolve which had brought her to Holy Bharat from a far country. After some conversation, he gladly consented to her stay in the Asharm. She remained for a few months and after undergoing the training later returned to France where she did a great deal of work to spread Swamiji's message. Afterwards, she did some good work in England also. (Once again she came back to India and stayed at Sivananda Ashram for several months).

Later Swamiji asked about me, about my qualifications, the purpose of my visit, etc. I explained myself fully. Then Swamiji gave me permission to stay in the Ashram and said I should do some work for which I readily agreed. He called Sri Rajagopal (now Swami Tejomayananda) who is ever helpful, and asked him to provide me accommodation and train me in Yoga Asanas. Thus my first interview with the Swamiji was over. That day is as fresh in my memory today as of the event had happened yesterday; for on that day, I beheld a new life with a new awakening.

Swamiji was most gracious in speech, kind and gentle as a solicitous father and much more than that. Indeed, he is the Divine Father who feeds everyone and who cares to bestow on us आत्मज्ञान (Self-Knowledge). There is no comparison between any other saint and this Holy Sage, the Prince among saints. Entering into the details of his versatile personality is beyond the scope of this brief article; that would make a biography.

I remained long in the Ashram in the immediate presence of Swamiji and had the great good fortune of being called by him several times. I basked in the sunshine of his kindness and divine love. I had thought of expressing my feelings about his goodness and greatness in words, but left the attempt many a time as a vain effort ; a task too mighty to be done by imperfect, simple words. A humble tribute to him would be superfluous ; there is already an ocean of literature on the many facets of his glorious personality by more competent people. The Upanishads say the Absolute Reality is inexplicable. The same is true in the case of Swamiji. We try to describe the qualities of great men in well-chosen words. But with what words shall we describe him whose stature surpasses all expression ? None could have seen the like of him before.

I shall conclude this by quoting the first impression of a few people who have met Swamiji.

Dr. Chellamma, M.B.B.S., D O., Madras, says, "His face is serene and divinely beautiful and we can feel the glory of God in him. Sitting near him for sometime will give us the feeling that all the peace, safety and order in this world lie within and near about him."

Yogiraj Edward Hain, Founder, Yoga Practice Society, London, feels that there is a deceptive charm about His Holiness and has, with aptness, called Swamiji a 'Holy Lantern.' He says: "The human side of Swamiji is like the lantern and very beautiful lantern it is, but within the lantern burns the unquenchable spiritual light and it is this light which radiates through the lantern not only to all those in the immediate vicinity but to the whole world, through his writings, teachings and spiritual vibrations."

# SIVA TEACHES

*(Sri. M. Srinivasna)*

I am trying to understand Siva's method of teaching. There is something, unique and interesting about his method of teaching. Because (though it may seem paradoxical) he never teaches. By this I mean that he does not teach in the way in which it is usually done. The usual method is often dry and makes the subject uninteresting.

He teaches by actual demonstration. He lives through an experience for us to see and learn, but how many of us do learn ? He teaches while he walks, while he talks, while he writes, and it requires keen observation to understand the lessons that go with all these. There is something more than what meets the eye.

Let us see. The other day we were all sitting in the office with Swamiji. The clock just struck eleven. Swamiji rose to go and even while he did so, he casually asked if there was anybody behind his chair. Sister Pushpa replied that there was none but the wall. "Why, there is God" came Siva's quick reply. I do not know how many observed this little incident, but this is an example of how Siva teaches.

Siva lays great emphasis on the necessity for humility. One day, when he was coming up from his Kutir a little boy from Travancore approached him. We can never bring ourselves to address this boy as *vous*, or *aap* or *ningal*, for he was just a boy of 10, but Siva addressed him that way all the while he was talking to him. Later I found that same respect he extends even to a boy of four. Siva has risen above the differences of age, sex, caste, creed, or nationality, and he is ever humble.

Siva attends with clock-like precision, the daily Satsang. He does Kirtan just like any of us, with folded palms. He who has risen above the Gunas and has become one with Rama and Krishna, does all these just like those Sadhaks in the initial stages. Because as the Lord says in the Gita, Siva has to act, if only to give the lead. He demonstrates to us how to do Japa, Kirtan, prayer, etc.

Swami Venkatesanandaji sent to me an article on the great danger that threatened us last year, I mean, Siva's illness, and after all it seems that Siva took it upon himself only to emphasize and bring home certain truths to those who lived around him. It was a thrilling article.

This way of teaching by personal demonstration is, of course, only for those living at Ananda Kutir. How does he teach those outside, afar and overseas? He teaches them through his books. Again, how does he interest the Sadhak with his books? Matters spiritual are never very interesting to the ordinary man and if he is given at the very first instance the book on *Concentration and Meditation*, or "*Mind, its Mysteries and Control*," he will only get frightened. So Swamiji in his inimitable way has written a large number of short plays—*Divine Life, Bhagavad Gita, Radha's Prem, Passion and Anger,* etc. The reader no longer feels that these are books imparting spiritual knowledge, and he begins reading them with interest, and in the end, an aptitude is created in him to study more of Siva's books – to know more about what Siva has to give. Thus does Siva conquer the world. I presented Swamiji's *Upanishad Dramas* to one Prof. Benito Rhyes of the Far Eastern University, Manila. He was wonder-struck and told me that he would try to stage these dramas in his University on his return to his country. Thus through his interesting booklets, through his various plays, Siva prepares the lay mind to receive the more serious truths as explained in the *Mind, its Mysteries and Control, Ten Upanishads, Brahmasutras,* etc.

There is one more point about Siva's method of teaching, which I would like to mention. He is never an extremist except in the one instruction that we should all make a total, complete surrender unto the Lord. Otherwise he advocates only the middle-path.

The other day, one inmate, a Swami, was found to be eating very little, avoiding salt, sugar, fruits, and so on. On hearing this, Swamiji lovingly chided him and said, "What is all this ?" Giving up this and that is no doubt useful in the initial stages. But don't carry it too far. Later on you may develop into such a state that you may not be able to take rice or wheat and sometimes you may require only that which you are accustomed to take. You must be able to eat anything that is available. It is after all the mental Bhava that is essential. You should not become attached to anything."

All of us know very well Swamiji's song "Eat a little, drink a little." He even advocates "Do Japa a little." Because, Swamiji says, too much of anything will not be helpful.

If only we follow the great Master's teaching a little, we will greatly be benefited. An occasional visit to Ananda Kutir and watching Siva at his work, will surely encourage us to proceed on towards the goal.

# LIGHT FROM THE EAST

(*Sri Marie Schnetzer, Buenos Aires*)

My longing for spiritual advancement was engendered when in 1946 came the first light from the East in book-form. I was reading the same books for three years. For not understanding the inner meaning of the books, I struggled and I pleaded God to enlighten me. In the meantime I tried to improve myself. I learnt humility, forgiveness, and gave up hard-headedness, pre-conceived notions.

Since about a year God has graced me with another light from the East in the form of Swami Sivanandaji, a living spiritual fount, where I can ask and get answers and who always bestows me consolation, strength and spiritual love. I am thankful to God for giving me the great privilege of finding my wonderful Guru who is full of patience and wisdom.

Now I am able to understand the sacred spiritual wisdom of the East and have learnt the method of concentration and meditation in a moderate way.

A sense of good-will, faith and joy is growing in me every day, and the light shines brighter than ever before, which expands my inner happiness. I can now understand how great and immense will be the experience of God-realization. May my good Guru be merciful to me.

I offer my deepest gratitude to God for showing me the way to Rishikesh to my Holiness. May God grant Swami Sivananda good health and long life so that His Blessings may reach more and more of the seekers of Truth.

# ANANDA KUTIR—A SANATORIUM

(*Sri Iyer*)

(Special Representative, *Hindustan Times*)

Hospitals, holiday resorts, temples of the Lord and of learning, desolate refuges in the hearts of hills, dales and mountains and reform centres, are all over the world. But there are few sanatoriums which are for all. Ananda Kutir in Munikireti in Rishikesh, which is the gateway to the kingdom of the gods, is one, probably the only one. It is the abode of the Towering Saint of the Himalayas, Swami Sivananda, sitting as it were at the porch to lead you to the Lord. Nay, it is the haven of refuge for all—rich and poor, men, women and children, Indian or foreigner, Brahmin, Kshatriya, Vaisya or Sudra, Hindu, Muslim, Sikh, Buddhist or Christian, the atheist or the agnostic, the happy or the unhappy. It is also the home of the weak and strong, healthy and infirm. Why, while the hymns of the Supreme are sung every evening at the Satsanga, the monkeys hop above and dogs walk about nearby. There are no inhibitions, dogmas, untouchability or unapproachability.

It is more than a hermitage. It is the seat of Happiness, born of peace, radiating itself everywhere. Today the Ananda Kutir is a kingdom by itself : the magnificent temple of Siva at the top, rest-house all round and below, the mighty Ganga flowing down from her Himalayan abode into the plains for the children of the Lord ; a hospital started and run by Swami Sivananda in order to cure the body of its ills ; the Forest University and a Press working day and night recording for posterity the message of this great Man—all these constitute Ananda Kutir.

Yes, Sivananda is despite all these, a man but with capital M, and this is why he is the cure for all. How Siva started life in South India as a doctor, how he heard of the miseries of Indian labourers who were in Malaya and went there to relieve them of their miseries and how he left the shores of Malaya and came to the Himalayas to turn out to be a Raja Yogi after many years of Sadhana are now well-known through his Divine Life Society which has branches all over the world. That Siva synthesises the tried methods towards the realization of just one motive, raising the common man's level of living, little, by little making it as far as possible approximate to divine life, has also been explained time and again and is well-known. That he the author of hundreds of books and pamphlets is widely known.

I would, therefore, prefer to confine myself to pointing out how and why the Ashram is a sanatorium for all. "Eat a little, drink a little, speak a little and sleep a little"—this is one of the couplets of Siva which is sung by any of the pilgrim-visitor's children every day at the Satsanga, the musical meeting of the evening at the Ashram which Siva himself inaugurates with the songs of the Lord.

And this couplet which does not have many dont's are in brief the only don'ts of the Ashram. The visitor gets into the spirit while at the Satsanga. He carries it home and often remembers it while at the stock exchange, files, schools, factories, and always. And by the time it wanes off—if it does—he can re-visit the Ashram in the manner the motor car or an engine calls for a clean-up periodically.

There are other couplets—in many languages. And those who come are from all corners of the world. The Ashram is certainly a centre promoting and radiating nationalism co-existent with internationalism. Siva is not oblivious to the happenings of his nation though he does not discuss politics. He hailed the advent of India's independence, it may be recalled. It is not ego when Siva addressing at midnight one of the Satsangas made a fervent call for setting up Ashramas of this kind in order to promote peace—at home and abroad. The special occasion was the visit of Godavari Mata of Sakori, (Bombay State).

One has not to be a Sadhu to live here. One need not be a Sadhu in saffron and with Tulsi Mala and Kamandal after one comes out of from here. One can be very normal. For that matter the Swami always advises that the normal man is near God and imperfections are only due to abnormalities. So he ordains that life at the Ashram should be as normal as possible except that those taking Sannyas have to lead the life of Brahmacharis, and those that are staying here have to be strict vegetarians and be free from all intoxicants—a code accepted by one and all that live at Ananda Kutir.

A staggering aspect of the Ashram is how it is being run. Donations are never asked. They are no doubt given liberally by one and all. One or two things the Government have done are opening of a post office called the Sivanandanagar Post and the allotment made by the U. P. Government towards a small fraction of expenditure of the hospital which is being expanded. Quite a large number of rooms in the Ashram, where people live during their visits, have been donated by various people. When they visit they live there. When they are not there, these are given to other visitors. Those who desire to have their cooking arrangements can have them. There is, however, a community kitchen from which tea and meals, two times are given to all those who want.

The Ashram is growing every day. Luckily there are among the Swamis some able men. Sivananda is ever young in spirit. He sings, smiles, chats, walks about, argues, advises, meditates and shares what he has with others. A great responsibility, however, lies on those around him. The Swami probably never bothers about the future. Why should he ? He is eternal.

# AT THE FEET OF GURUDEV

*(Srimati Sivananda-Vijayalakshmi, Madurai)*

Many have paid glowing tributes to the dynamic personality of Gurudev. I have also done so on some former occasions. But few have given us a picture of the real, fascinating Swamiji as he lives, moves and has his being in the different spheres of his many-sided life. It is but meet that we should have such pictures of this greatest living prophet of the twentieth century.

This great son of India, born in a family of Yogins, rich in wisdom, in the illustrious line of the immortal Appayya Dikshitar, has been destined to devote his whole life to the cause of the revival of the Hindu thought and religion, not only in India but on a world-wide scale. The echoes of his stentorian voice, which is the voice of the Himalayas, reverberate not only across our vast country but also throughout the world. From his Ashram he has been eloquently spreading the message of Hinduism and the ancient culture of India. His teachings enshrined in his numerous divinely inspired books are not meant for any particular class, creed, caste, community or religion, but for the entire humanity. To the ignorant many and cultivated few, his teachings have lent strength. His life is a real commentary on the philosophy of the Gita, so that today, we realize that Gita is living, and very actively living, in the epic life

Swamiji is leading. Suffering has been his badge and service his banner, with the result that in the world the high and exalted position he occupies is made more exalted by virtue of the great things he stands for in life. His name shines as a beacon-light of hope and holy aspiration. He is an apostle of peace and goodwill, trying to alleviate the sufferings of the people.

The pioneer work done by Gurudev has to be carried forward and his simple but eternal message is to be conveyed to the masses not so much through words as through deeds. The significance of his message is selfless service of humanity. We should avail of every opportunity to inculcate in the people, the doctrine of Divine Life, so beautifully propcunded by Gurudev. It is not on public platforms that the inculcation is best done. It is in private conversation and talks in houses. These talks going from mouth to mouth will have much more effect than any amount of prepared propaganda. Spiritual truths unfolded by Gurudev should be re-stated to modern audiences. Though ours is a secular state, there can be nothing objectionable in spreading the universal teachings of Swamiji in schools and colleges. To ask youngsters and students to follow his teachings and to study and practise them cannot be said to be discriminating between one religion and another. Educational institutions all over the country can with advantage do this in order to stem the tide of irreligion and atheism.

When the colossal forces of science are being harnessed for threatening the world with mass destruction, it is by hearing and practising the teachings of Swamiji that humanity can escape annihilation.

When atheism is rampant everywhere and the modern educated people take pride in being non-believers in God, the need for spreading the message of Swamiji is all the more urgent and of paramount importance. Gurudev's teachings are meant for all. They do not exclusively apply to the Hindus alone, but anyone can equally benefit by them, while yet following his or her own religion.

Gurudev's life has important lessons to impart to mankind. He has said that realization of God does not require self-mortification by leading a hard ascetic life, with stoic self-denial. By leading a plain life and by high thinking, continuously being engaged in self-culture, practice of detachment and ennobling principles, it is possible to attain the highest spiritual perfection. What is necessary is intense spiritual yearning. We must follow the path of truth, conduct ourselves properly, and achieve freedom from base cravings and attachment. It is here Gurudev's Divine Life Society helps. The Society offers us a way of life, a code of conduct. Being an organization of living ideology, it is capable of effectively working everywhere. It has numerous branches all over the world, and thousands of people have been immensely benefited by coming in contact with them.

India has had a long history. Ever since Vedic times, there have been many sages and saints and all the families of the Brahmins and Kshatriyas trace their origin to one or other sage of hoary repute. Indians are proud to call themselves the followers of Sankara, Ramanuja and other saints and have immense faith in their teachings. When Dharma was found waning, Sankara founded the four great Mutts in the four corners of the country, ordaining Sannyasins to propagate spiritual truths. It is this tradition that is now being followed in the "Abode of Bliss." The phenomenal growth of this Ashram to considerable proportions at Sivananda Nagar, within the short span of fifteen years, shows how beneficent and great a part Sannyasa Ashramas can generally play in moulding the lives of people and setting high aims before them The impact of Western ideas has of course resulted in fast disappearance of the traditional deference and hospitality shown to the Sannyasins, and the order itself has lost much of its previous hold on the masses This cannot but be regarded as a national misfortune, since the Sannyasi is not a self-mortifying ascetic, but one who seeks to perfect himself through constant spiritual endeavours and dedicates his life for the welfare of humanity.

It is for this that our Sivananda Ashram has been established with a galaxy of Sannyasins who have gathered there in pious devotion. All their activities, from muscular motion to mystic meditation, receive Gurudev's solicitous attention and benign personal guidance. Gurudev himself has achieved the highest knowledge and enlightenment in the ordinary conditions of his life, by total renunciation and earnest pursuit of Truth, within less than a dozen years of strenuous exertions and intense penance on the banks of the holy Ganges. There is the greatest opportunity for us, his disciples to attain spiritual perfection with the help of his guidance and blessings.

Like our beloved Prime Minister Sri Nehruji, Gurudev also wants India to be great in every way, and more so in mind and spirit. If we do not have broad vision and tolerance and set an ideal example of our way of life by which we will be judged, and all else will be worth little. Gurudev educates us spiritually, and so under his fostering care and great leadership, we must earnestly aspire to progress in the right path.

May his work grow from strength to strength, and may he be spared to us for many more years to come, to help and guide us all till we reach our goal!

# MY IMPRESSIONS OF THE SADHANA WEEK

(*Sri M.R. Nagendran, I.A F., New Delhi*)

Most Revered Gurudev,

Salutations and adorations. Om Namo Narayanaya.

After being back from the recent 31st Divine Life Sadhana week (held in December 1954), I wish to inform you of what I have seen and learnt in the Ashram. The divine life activities you have initiated in and through Ashram are tremendous, which are only to help humanity, individually and collectively, to guide them to retrace their lost path. I know you are concerned with the right action only and never its result. However, I feel that it is my duty to acquaint you with the actual benefit that the Ashram life and the Sadhana Week gives to a common aspirant or a stray pilgrim like me. Here I humbly offer my experiences at your holy feet.

Early on 27th December, 1954, in the morning, I got down from the train at Rishikesh. I was slightly anxious about obtaining a separate room in the Ashram itself so that I and two friends who accompanied me may be comfortable. Few minutes after my arrival at the Ashram, Swami Nirmalanandaji informed me of the room allotted to me (I had written for it earlier) and sent a boy to take our luggages upstairs, and before we could relax in the spacious and tidy room, he sent hot tea for us.

It was the first indication to me that I should have relied on Gurudev's benevolence without any doubt, because he knows what we want.

I have already visited the Ashram twice before this. First, on 24th June, 1952, on a pilgrimage with friends and family, and again on 26th December, 1953 on Guru Purnima day with a friend. Swamiji was then gracious enough to give Mantra initiation to both of us. This time I came without family to watch the Sadhana details.

My interest or inquisitiveness to know what is happening in the common prayer-class made me get up at 4 a.m. every day, though at home (in this cold season) I like to leave the bed at 5-30 a.m. Early morning hours are pleasant and calm in the Ashram. I came to know the time when aspirants move about for bath and worship, some of them uttering "Om, Om, Hari, Hari," etc.

I took part in the chanting of Mantras, reciting the Gita Slokas and in meditation. I felt immense happiness in common prayer and meditation. I have noticed what kind of routine we should have for morning prayers and have copied some Slokas and Mantras for my daily routine. During these hours I have felt as if I was present in one of the ancient Gurukulas and had derived peace of mind.

*Asan Classes:* I was having some physical complaint and wanted to avail the aid of Yogasanas. I wondered whether anybody could help me. I was directed to Swami Vishnudevanandaji and to my great surprise, he went through my case fully with much interest and asked me to attend the morning Asana classes, where he showed me all normal Asans done in the class and chose a few suitable Asans for my complaint, got them demonstrated by me and prescribed also my diet. Added to that, he asked me to write to him of my progress after a fortnight. He is so kind and interested in helping aspirants that even with payment I doubt whether professional masters would take half this interest in their students. I am doing the Asanas, Sukha-purak Pranayama and am learning the Suryanamaskara Mantras also.

During the discourses and spiritual instructions in the forenoon, I have been much benefited by knowing more about our religion, duty and individual development. The subjects are so systematically arranged that a new comer could easily assimilate, from start to finish, facts on how to lead a divine life. It is a good change from book reading to active listening to Mahatmas with enlightening examples.

Evening Satsanga with Swamiji is like a big family gathering. I enjoyed the music and have followed in my own way the spiritual instructions. The essence of Sadhana is "by Hatha Yoga build up health; by Karma Yoga see good in all, serve all selflessly and purify your heart; by Bhakti Yoga, surrender yourself completely to God and be egoless; and by Jnana Yoga sharpen your intellect and be wise. Have faith in scriptures and Guru and his grace will descend on you and you will surely realize your true divine nature."

I was reserved, shy and slightly afraid to move about freely in the proximity of Swamiji. I remembered his instructions "remove fear; if you are afraid of the public, come out in the open and give a talk." So I made bold and on 30th December, 1954, and at the Vishwanath Mandir Havana ceremony sang three songs to get courage and at night sang a Hindi song before Swamiji. It was with rough voice I do not know how I sang—but now I am a little bolder to sing before Swamiji than before.

Although I was reserved, I was watching you silently on various occasions, while walking, speaking, enquiring, instructing, advising, admonishing, appreciating and exhibiting all qualities by which, if understood and adopted, one can without study of books, tread the path of the Yoga of synthesis. You are indifferent to pleasure and pain, praise and non-recognition. Your speeches hit the mind like arrows. You are mightier than the Himavan in every manner and yet humbler than the humblest. Your songs inspire, your instructions reach the hearts straight and your personality wins and passifies, and your admonitions pleasantly correct the faults. I understand how God can act through all these qualities and yet be unaffected by them.

You asked one patron in the office-room about his "this year's programme" and when he wanted to discuss his bigger plan, you put him on to the General Secretary, for working out the details. You only induce people to act rightly and every further detail shall be all right. I have understood two things distinctly in your holy company, i. e.,

(a) A realized saint is God in human form existing for the uplift of mankind from ignorance, and

(b) Living close to such a saint surely brings good change in man, viz ; his heart purifies, he learns and acts in a righteous manner, which is not achieved with merely the help of books, temples, or a travelling-agent-like pilgrimage.

Swamiji, you are so considerate to our failings that in order to allow us more time to take part in Sadhana and be benefited, you accommodate us, feed us, provide tea, curd, milk, hot bath, Satsang, Upadesh by Mahatmas and present suitable books in plenty. We cannot repay your kindness in any way. For earnest seekers this should be an eye-opener to overcome lethargy and stir up to real work. Alas, I have seen a few who claim these comforts and after obtaining them spend time in sleep or gossip. Can there be anything stranger than this human weakness ?

The scenery around the Ashram is enchanting, the high hill-side partly covered by mist and clouds, the waters of the Ganges flowing peacefully in green and blue shades, give rest to the weary mind and we easily forget the artificial life of city and begin to think naturally. Everyone is active, happy and helpful in the Ashram. Like a kind relative, Swami Nirmalanandji was enquiring whether I had tea, bath, etc. But when I expressed my thanks to him, he quickly said that it was all Swamiji's kindness. The secret is, the Ashramites do not want to own any action or reward. It is all Swamiji's service they do—that is all.

The system of the *Annakshetra* (kitchen) is simple, impressive and educative. There is no caste and grade; pure and simple food is offered to God before eating. I am trying to follow the same at home.

I casually expressed my desire to consult Dr. Adhwaryoo about my eyesight. He very kindly examined my eyes, diagnosed the complaint and gave assurance that I need not worry about it. He was in a hurry to pack up on the morning but yet he patiently and kindly attended to me. It is only due to Guru-bhakti and your ideal of Seva. I can never expect this unalloyed kindness, simplicity and spirit of service anywhere. No money can purchase the experience or knowledge I had at the Ashram. As soon as I started taking part in the Sadhana Week, I forgot all about my office and home and only when my visitor-room-mates started discussing about their family affairs, gratuity and provident fund, etc., my mind went homeward. I understand how environment affects a person. What I have learnt and realized is:

1. Have no doubt about Guru's grace; be pure and straightforward.

2. Practise a few ideals instead of appreciating a dozen of them.
3. Be simple, humble, happy and active.
4. Have less talk with others and always remember God and have Vairagya.
5. Be kind to all living beings.
6. Anger shows that I am unfit to be a Sadhak.
7. Eat to live, and take food as medicine.
8 Act with equal vision.
9 Cultivate virtues without which mere reading is a waste.
10. In my own way propagate as the servant of Swamiji, the ideals of Divine Life.
11. Introspect and find out my weakness or scrutinize my motives.
12. Learn to change my lower nature by regular Japa, Kirtan, meditation, untiring selfless service and Satsang.

What I have seen and learnt should normally be the experiences of an average aspirant, e. g ; watch how Swami Satchidanandaji, after he has attended to Swamiji, is seen sitting beside the table of Swamiji and closing his eyes repeating his Ishta Mantra or meditating on Swamiji. Look how the typists in the office, when there is time in between typing, open pocket prayer-book and start reading Slokas and Mantras. This shows how the Ashramites have formulated Swamiji's teaching of keeping engaged usefully always.

After spending my time so nicely, on the day of my leaving the Ashram, I felt as if I was going away from my beloved home to some strange place. I repeat that I can never be able to repay your kindness. I have been benefited perhaps more than I desired or deserved. I am indebted to all the Guru-bhais and aspirants at the Ashram and I humbly offer my Pranams to all of them with special mention to Swami Chidanandaji, Swami Krishnanandaji and Swami Vishnudevanandaji, as I know them more intimately. In return I assure you, Swamiji, that I shall try to practise what I have seen and learnt and hope to have your grace to enlighten my path, without which my efforts will be merely exertion on my physical body.

Lastly, I have charged the battery of my mind with the current of your holy vibrations and I am now in a different mood. That I may not lose them after I sit down in Delhi bound train, I pray to you, merciful Gurudev, kindly make me live always in Ananda Kutir, or, if this is not to be, help me to keep my heart pure, and manifest to me by residing in it permanently.

Sd. M. R. Nagendran.

श्री हरिः

# दिव्याष्टकम्

(*Sri Jaya Shankar Rawat, Vidya Bhushan*)

दिव्यातिदिव्यात्मसद्‌गुरुवर्य श्री शिवानन्दस्वामिपादारविन्दाभिवादनपूर्वकम्

दिव्यदृष्टिर्दिव्यसृष्टिर्दिव्यदेशनिवासकृत् ।
दिव्यधर्मा दिव्यकर्मा दिव्यमार्गप्रवर्तकः ॥१॥

दिव्यधामा स्थापकश्च दिव्यजीवनसंसदः ।
दिव्यसंपत्समेतानां योजको दिव्यतेजसा ॥२॥

दिव्यानन्दमयो नित्यं दिव्यानन्दप्रकाशकः ।
दिव्यानन्दप्रदायी च दिव्यात्मा दिव्यवोधवान् ॥३॥

दिव्ययोगस्य वक्ता च दिव्ययोगधुरंधरः ।
दिव्यपीयूषसंवर्षी दिव्यकारुण्यतोयधिः ॥४॥

दिव्यप्राकट्यमात्रेण पवित्रीकृतभूतलः ।
दिव्यसंदर्शनादेव जनानां पापहारकः ॥५॥

दिव्यवाग्धारया सद्यः श्रोतॄणां मनसस्तमः ।
दिव्यापगासमग्रन्थैः पावितक्षितिमण्डलः ॥६॥

दिव्यातिदिव्यमस्माकमित्थंभूतं गुरुं विभुम् ।
शिवरूपं शिवानन्दं पूर्णभक्त्याऽभिवादये ॥७॥

दिव्ये नवषष्टितमे वर्षारम्भस्य प्रार्थये ।
परमायुः प्रदायास्मै विश्वंकृपय विश्वपाः ॥८॥

श्री सद्‌गुरुवर्य पादपद्मपरागभृंगायमाणस्य
रावलोपाह्वमूलशंकरतनूजनुषो
जयशंकरशर्मणः

# ESSENCE OF SIVANANDA'S TEACHINGS

Serve, Love, Give, Purify, Meditate, Realize ;
Be good, Do good, Be kind, Be compassionate ;
Enquire "Who am I?" Know the Self, and be free -

This is my message. Everything is contained in this. Serve. Serve all. Serve the sick and the poor. Serve with love, with Atma-Bhav, Narayana-Bhav. Feel that you are serving the Lord in all. Develop cosmic love. Expand your heart. Give, give. Give in plenty to all. Share what you have with others. Eradicate selfishness and greed. Annihilate egoism and pride. Purify your heart. Transform your nature. Eradicate all the evil qualities that lurk in your mind. Cultivate divine virtues. Lust, anger, greed, pride, egoism—all these must be removed. Truthfulness love, purity, humility, nobility, magnanimity,—all these must be developed. Meditate in Brahmamuhurtha. Do Japa and kirtan.

Be good, do good—this one formula will do for Self-realization. All the teachings of all prophets are contained in these four words. Be kind to all. Speak soft, loving, sweet words of consolation ; never utter harsh, angry, vulgar words. Be compassionate. Compassion is a divine virtue ; cultivate it by active Seva.

Enquire 'Who am I ?' Know that there is one Atma, Immortal, Unborn, all-Blissful, Peaceful, Existence-Knowledge-Bliss Absolute. Your goal is to realize this. Forget not the goal. Attain this through service, Japa, Kirtan, prayer, meditation, right conduct and the Grace of God and Guru. May God bless you all.

# The Voice of Sivananda

# The Voice of Sivananda

## CHAPTER ONE

## GOD, MAN AND THE UNIVERSE

### I. GOD, THE SUPREME SOURCE

1. All creation is the family of God.

2. This world is sustained by the Power of God.

3. The Rig Veda, the first of the Vedas, is the earliest book that humanity possesses.

4. In all ages and in all times men have sought and found Truth. They have shown the way and the means of its attainment.

5. Different Rishis or sages have all taught the same Truth, but from different standpoints. Do not be confused.

6. The search for Truth is the search for spiritual knowledge. The search for Truth is a desire to understand the mysteries of man's innermost nature, his real Self or the Atman.

7. The Truths, taught by the various prophets of the world, have on them the stamp of immortality.

8. Truth is eternal life and existence.

9. Untruth is change, decay and death.

10. The deepest urge of life is to know the Truth and to live in Truth.

11. That which never changes and is unrestricted by anything is Truth.

12. There is nothing better or higher than Truth.

13. Truth is uncontradicted by any other experience.

14. Truth is that which does not leave one in dissatisfaction.

15. Truth elevates one to more and more genuine forms of happiness uutil its absolute state is reached.

16. Self-realization is not the acquirement of something new. It is discovery of the forgotten Treasure already within.

## II. PHILOSOPHY AND ITS AIM

17. Philosophy is the expression of the inner urge to know the Atman.

18. Philosophy ascertains the nature and the attributes of the individual and the supreme Soul.

19. Philosophy is the science of principles. It means much more than any definition can explain.

20. Philosophy is the rational sanction of religion; religion is philosophy made popular and lived out.

21. Philosophy is a Greek word, 'philosophia.' It means love of wisdom.

22. Have the wealth of wisdom. This is the richest treasure.

23. Knowledge is the supreme quest. Sanyasa is the greatest penance.

24. Philosophy is love of wisdom, or striving for wisdom.

25. Philosophy tries to explain the reality behind appearance

26. Philosophy aims at the knowledge and the realization of what really IS.

27. Philosophy is the art of a perfect life.

28. Philosophy is the way, not simply of explaining what ought to be, but of directly experiencing that which eternally exists.

29. Philosophy to the Westerner is conceptual and to the Easterner, factual.

30. Indian philosophy begins at the point where Western philosophy ends.

31. Metaphysics is the study of super-sensuous Reality which is beyond sensuous, physical phenomenon.

32. The aim of philosophy is right living and Self-realization.

33. Philosophy enables one to live the divine life, a life of wisdom, free from imperfections.

34. Philosophy is the intelligent analysis of the immediate facts of life as a whole.

35. Philosophy is an examination of the implications of experience.

36. Philosophy is the great art of perfect life, where the supreme Life, which is identical with Existence, is realized.

## III. MAN AND THE WORLD

37. Man is a trinity of body, mind and soul.

38. Man has a lower nature, a rational human nature, and the latent essential divine nature which is his true Self.

39. Man's real nature is divine—[illegible]

40. This body is a machine of the five elements The invisible Lord sports within this body.

41. This body is a tree. Egoism is the root. Desires are the branches. The three Gunas or the temperamental qualities are the flowers. Pleasure and pain are the fruits.

42. The human body is a world in miniature.

43. As in the body, so in the Universe, the Lord is pervading.

44. The world is a play of the two pairs of currents, viz., likes and dislikes, attachment and aversion, and so on.

45. The first pair of opposites is Raga-Dwesha, or likes and dislikes.

46. Then comes virtue and vice, pleasure and pain, exhilaration and grief.

## IV. MYSTERIOUS DIVINE LAW (A)

47. Life is an experience meant to train the individual for a higher, deeper and more expanded state of existence, through the experience of the results of actions.

48. In this Universe there is but one law, the law of cause and effect, or the law of love.

49. By virtue of their Karmas some live long, some are diseased, some are healthy, some wealthy, and some are poor.

50. Evil is a negative good. It is a teacher. It is never long lived.

51. Good and evil are not absolute values.

52. The good and evil of this world are the reactions of the wants of individuals.

53. The good is not the enemy of the better, unless there is a blind clinging to the former. If there is an inordinate and indiscriminate clinging, then the good becomes good-for-nothing.

54. There is no such thing as accident or chance or fate or luck in life, except only the results of one's own previous actions.

55. Suffering is the inevitable nucleus of kindness, just as no proper sense of justice can be cultivated without injustice.

56. Had there been no suffering, no injustice, man would remain eternally dwarf, devoid of any feeling.

57. The greatest pain or sorrow is the beginning of saintliness.

58. He who has no discrimination is really blind.

59. That man is miserable who calls evil good, and good evil.

60. Desire is the root cause of birth and death.

61. The vastness of desires makes it impossible for the individual to fulfil all of them within this life.

62. The nature of the future birth is determined by the desires which are left unfulfilled in this birth.

63. Pleasures and pains experienced in this life are the results or fruits of good and evil actions done in the previous birth.

64. Knowledge of Atma is possible only to one who ceases from desiring objects.

65. Even the memory of desires and experiences must be wiped out.

66. Desire for the knowledge of Brahman is not desire.

67. All desires can be burnt by the fire of the knowledge of Brahman.

68. If desires cease, the individual soul moves towards the Atman within, and rests there peacefully and blissfully for ever.

69. If the connections with the 'not-self' are severed, the inividual soul attains immortality.

## V. MYSTERIOUS DIVINE LAW (B)

70. Your thoughts play a very important part in your life.

71. You are the very product of your thoughts.

72. The name and form of a chair are not in the wood, but in your own mind.

73. All contacts have their meaning in self-satisfaction.

74. Contact is not a method of spending up a desire but a means of speeding up a desire.

75. Perception is an effort to exhaust a desire.

76. None really loves anything for its own sake but for one's own sake.

77. There is no matter apart from its qualities and no mind apart from its functions.

78. Motion is one of the attributes of life.

79. Activity is the necessity which urges the individuals to transform themselves to another state, which is a superior one.

80. Every action is based on a voluntary or an involuntary desire, expressed or potential.

81. One does not move without a purpose.

82. Every purpose is a limitation, which shows that the actor is not complete in himself.

83. Karma is a modification of the present state into another state, directed by a necessity.

## VI. MYSTERIOUS DIVINE LAW (C)

84. Death is only a process by which life is continued. Death is not annihilation of the self. Hence be not afraid of death.

85. Death is a blessing for the better. Therefore, grieve not.

86. Life is impossible without death. Death is another aspect of life.

87. Until the proper time comes, one's death does no take place, however serious the disease or the accident may be. When time comes, one dies by the edge of a straw.

88. Life is a lightning flash of breath.

89. Time is but a thunder-clap of death.

90. The doctrine of re-incarnation is indeed a great solace to humanity in so far as it gives a way out from the eternal damnation to hell.

91. When the lust for life ceases, no further rebirth will take place.

92. One Power works through all hands, sees through all eyes, hears through all ears.

93 All humanity is one in substance.

94. The same flesh and the same blood form the body of an American, Englishman, African and Indian.

95. The instincts and longings are common in all creatures. This indicates the oneness of all forms of life.

96. Experiments of Sir J. C. Bose have revealed life in stone, wood, and minerals, and have established the unity of consciousness or the unity of life.

97. Prana or energy is the driving power of the world.

98. Force is energy. Spiritual force is the saving power. It is the greatest of the forces It can control the physical and mental forces.

99. Physical science is objective and hence cannot lead to Absolute Truth.

100. There is a soul behind mind and nature and will.

101. Soul is the Divine Essence.

102. The conception of the unity of God is the pivot round which revolves all other doctrines.

103. No religion, no nation, no scheme of reform, nor plan for the future of the world, will endure, if it is not based on genuine faith in God.

104. Is father first, or the son first ? The first is the son. Through Son, we know the Father.

105. We all belong to one and the same family, to one and the same house, which is of the supreme Lord, the creator, nourisher and sustainer, and as brothers and sisters we have to move together, breaking all barriers and differences.

106. The oneness of God is acknowledged by all the schools of mysticism.

## VII. KNOWLEDGE OF TRUTH

107. Knowledge is not an action. Knowledge is Being.

108. Action is a motion, but the Self or Atma is motionless.

109. The Atma is neither a cause, nor an effect.

110. Knowledge is the same as Existence or Being.

111. Moksha is Eternity. Moksha is Immortality.

112. Eternity is perpetual changelessness.

113. The Atma rests or is dependent on its own greatness.

114. You cannot reach yourself or attain yourself or move towards yourself, except by knowing yourself.

115. If knowledge is an action, it should be a means to some other end, but we do not find any end to be reached beyond knowledge.

116. After knowing we have to do nothing, but after doing we have to know something. This is the difference between action and knowledge.

117. Immortality is to the knower. Perfection is to the sage. Bliss is to the seer.

## VIII. GOD'S WILL IS SUPREME

118. Without God's will, none can will or even think.

119. God's Will is relentless, exceptionless, impartial and absolutely true.

120. God's will is the very Law which governs the Universe.

121. All beings are controlled and guided by the divine will.

122. Man is nothing. Nepoleon planned much, but at last found himself a prisoner in St. Helena.

123. Man is nothing. Adolf Hitler planned to conquer the world, but later brought ruin upon Germany and himself.

## IX. LIFE IS FOR GOD-REALIZATION

124. Life on this physical plane is a mere preparation for the Eternal Life of everlasting bliss which is to come when one gets the knowledge of the Self.

125. The great problem of human life is the freedom of soul from the coil of mortality.

126. Eternal happiness is the only ideal that is worthy of human endeavour.

127. He who is purified through wisdom, who is serene, self-controlled, without egoism and 'mineness,' is freed from all sins.

128. Balanced mind is the touchstone of wisdom. Purity is the touchstone of virtue. Dedication is the touchstone of devotion. Non-violence is the touchstone of ethics. Brahma Jnana is the touchstone of Self-realization.

129. Greatness is the sense of perfection of the consciousness of the achievement of the highest end of life, Self-realization.

130. The heart of the scriptures is not the fleshy heart. It is a mysterious divine substance which is sentient, which feels, which is filled with sublime sentiments and higher emotions, and which is the seat of the Lord.

131. Salvation of humanity lies in abandoning the worship of mammon and in turning to God, in adopting spirituality as the basis for all human endeavours.

132. To create a new element, or to travel in a rocket to the Moon or to Mars is not the

goal of life. That cannot make you perpetually happy and peaceful.

133. That is true wisdom which opens the door to immortal life.

134. Fie upon that wisdom which is used for bringing pleasure and comfort to the ego

135. God first, world next, if at all you want the world.

136. Spiritual perfection or freedom is the ultimate purpose of our life.

137. Freedom is the goal for which consciously or unconsciously we are all striving.

138. By attaining Self-realization, all your desires are fulfilled. Then you become an Apta-Kama.

139. Equal vision is the test of Self-realization. He is really blessed who has equal vision over all.

140. If anybody asks me to give my teaching in one word, I will say 'Self-realization,' or 'Brahma-Jnana.'

CHAPTER TWO

# WORLD PEACE AND WELFARE

## I. URGENT NEED OF THE HOUR

1. The world today is dominated by the policies, materialism and competition. What a disgraceful state ! Man has forgotten his essential divine nature.

2. The world, especially in these days, is in need of a movement that stands for unity, peace, service, sacrifice, cosmic love and universal brotherhood.

3. At present this world is a patient suffering from bad-naturedness. Right education, Yogic discipline, and ethical training alone are the proper remedies to cure this dire malady of bad-naturedness.

4. Separateness leads to disharmony, discord, fights, quarrels, selfishness, individual possessorship and unhappiness to others.

5. The world's supreme need is mutual understanding and pure love.

6. Love alone can bring peace on this earth.

7. Peace is the divine flame that is fed by the fuel of pure love.

8. Religious unity and spiritual awareness are a pre-requisite for world peace.

9. Find peace within at first through discipline and meditation, and then disseminate peace outside, in the world.

10. Spirituality must be the basis of life. Then alone one can attain eternal bliss and peace.

11. The U. N. O. should send out spiritual ambassadors from one country to another, to bring the

nations together in a mutual embrace of universal love.

12. An international body of monks and Sanyasins should be established as a part of the United Nations Organization.

13. Saints and sages and Sanyasins, who are competent and truly worthy, should be advisors to the governments. They should serve the country in a selfless and extradepartmental capacity.

14. The key to world peace rests with the spiritually conscious leaders of the world.

15. It is time that the religious men and women all over the world should join hands in dealing with this great enemy of mankind that is devouring all—materialism.

16. Each one of us, in our own sphere and in our own little and humble way, can work hard for the good of others and for the spread of spirituality.

## II. CAUSE OF UNREST

17. Selfishness will naturally create discord, disharmony and destruction.

18. Materialism has man's selfishness as its motive power.

19. Civilization based on the shifting sands of materialistic culture are bound to crumble down.

20. No materialistic venture can bring ultimate good.

21. Materialists and atheists consider only the physical aspect of life and ignore the life hereafter. They do not grasp the truth. . . . . . . . . . . . . .

22. Selfish leaders fight for their own superiority and power. Therefore, there are corruption, quarrels, disharmony, rupture and discord.

23. Kill selfishness and hatred. Love all. This is the only way to peace on earth and goodwill to men.

24. If the governments do not maintain justice, spiritual truth, co-operation and peace, the world is doomed to destruction.

## III. UNITY BRINGS PEACE

25. Unity leads to co-operation, helpfulness and peace.

26. Peace paves the way for development, growth and happiness.

27. Unity brings harmony and peace, and creates a desire to share with others.

28. The only panacea for all the ills of mankind at present is the propagation of the universal doctrine of the oneness of mankind.

29. Universal brotherhood, unity or oneness, based upon true spiritual values, and inspired by love and wisdom, is the only hope for the peace of humanity.

30. No brotherhood or unity movement can succeed without the Lord as the basic factor.

## IV. REVIVE NOBLE IDEALISM

31. The urgent need of the world is ideal men and women.

32. It is only the great personalities, who have renounced selfishness and all attachments, that have secured the greatest good to the country and turned the course of history.

33 Each individual will have to reform himself and remove narrow outlook, racial prejudice and fanatic adherence to man-made, unhealthy conventions.

34. Man is not striving for attaining the eternal peace, but he is absorbed in the active exploits of war, economic aggression, exploitation and dictatorship So he is restless and miserable.

35. Let all cultivate goodness and love. There will then be peace in the world.

36. Individual well-being is bound up with group well-being group well-being is bound up with national well-being and national well-being is bound up with international well-being.

37. Recognize and realize the oneness of mankind, and spread peace and good-will everywhere.

38. O Man, rediscover the Divine Wisdom and realize your inner Atman, your rightful heritage, and find that real peace that passeth all understanding.

39. Equal division of property will not lead to the establishment of peace in the land.

40. Peace can be established through love, good-will, mutual understanding and sympathy.

41 The way of peace is the way of truth, non-violence, love, purity and right conduct.

42. God is peace. Root yourself in peace or God Now you are fit to radiate peace.

## V. SPIRITUALIZE THIS LIFE

43. The solution for world peace lies in complete spiritualization of the outlook of mankind.

44. The sense of oneness must become the part and parcel of one's character.

45. Without practice, idealism creates fatalism in man.

46. The feeling of brotherhood is not enough. You may injure your brother in excitement.

47. Under no circumstances would one wish to hurt oneself. The only ideal must be the practice of homogeneous oneness.

48. The idea of oneness must be translated into action in the day-to-day life.

49. No real betterment is possible without the consciousness of the relation between man and God, of which religion is the form.

50. It is only through your complete and unconditional submission to God and living faith in Him that you can be saved, and peace and security can be re-established in the world.

51. The Upanishads teach that man has to establish himself on spiritual values, and only then will there be an end to conflict, fighting, quarrel and disharmony.

52. Material advancement does not necessarily lead to peace and harmony.

53. Materialism stifles the voice of spiritual unity.

54. All 'isms' are only the different hoods of the hydra-headed monster of selfishness-cum-egoism.

55. Materialism should be uprooted, and the emphasis should be shifted from 'rights' to duties.

56. Shifting the emphasis from privilege to duty is the golden key to peace, plenty and prosperity.

57. The way to peace is the way to tolerance, truth, understanding, purity and love.

58. Truth harmonizes all discords and contradictions. It brings harmony and peace.

59. Selflessness will tend to peace, harmony, progress and happiness.

60. Economic independence, freedom and peace in the country are all needed for spiritual progress. Then alone people can receive the spiritual instructions from saints and sages. Then alone the saints can easily do their preaching work.

61. The nations spend one-third of their income in armament expenditure. Even if a little of this is spent in building Yoga-Vedanta Ashramas and training Yoga teachers, there will then be far greater peace in the world.

62. Any international League, or Party, or Treaty without spiritual basis will totally fail to bring about lasting peace and happiness in the world.

63. Spirituality has selflessness as its vital force.

64. Civilization based on the culture of the Spirit alone would endure.

## VI. WORK FOR PEACE

65. Sons and daughters of the Koran and the Granth Saheb! Children of Avesta and Vedas!

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Blessed votaries of the Buddha and the Christ! Be you all as one.

66. Be not led away by the demonic forces of malice and hate.

67 Allah the Supreme is the Abode of Peace. He is the Author of Peace. To perpetrate violence in His name is to deny Him.

68. Atman is declared as Shanta, or the Ever Peaceful.

69. Spread the Gospel of Peace everywhere

70. Live and let live. There will be peace in the world if everyone does this.

71. Oppose with courage, boldness and non-violence anyone that dares to attempt to disrupt peace in this world.

72. Politics is meant for the betterment of the people, not for individual gains.

73. In practice, the one-world State has been found to be only an ideal if not a chimera.

74. Only when the world is prepared to accept the creed of truth, justice and non violence, on a universal basis, can the one-world State come into being.

75. If all the nations surrender some of their authority and power to the one-world State so as to keep the world free from strife, exploitation and poverty, it can have some success.

76. Theoretically, there is no impossibility in a one-world State, but materialization of great ideals is no easy task.

## VII. NATURE OF PEACE

77. Peace is a divine attribute; it is a quality of the Soul or Atma.

78. There can be no peace in greedy persons. It is found only in the pure heart.

79. Peace is an ornament of a saint, sage, or a Yogi.

80. Peace runs away from the selfish; it deserts the lustful.

81. Real inner peace is independent of external condition.

82. Real abiding peace is stupendous stillness of the immortal Soul within.

83. Peace is not merely an absence of discord, but also an innate awareness of spiritual elevation, harmony and felicity.

84. By restraining the Vrittis or the modifications of the mind, peace can be attained.

85. By controlling the surging emotions, by subduing the tossing of likes and dislikes, love and hate, pleasure and pain, elation and depression, peace can be realized.

### CHAPTER THREE

# CULTURE: SPIRITUAL AND MATERIALISTIC

## I. MATERIALISTIC CULTURE

1. Civilization of the West is based on materialistic philosophy.

2. Western culture and civilization lack the spiritual basis. The values of life are interpreted in terms of material considerations. This is a Himalayan blunder.

3 The life fed on this culture and civilization cannot find lasting peace and security.

4. People of this age are so much absorbed in material life that they do not care to know what life really is and where lies eternal bliss.

5. All attempts at human betterment that are merely material are bound to fail.

6. Will science alone be able to give you salvation? No, no. The knowledge of the Atman alone can emancipate you.

7. There is a cry in every heart for religion and God. This desire can never be suppressed, nor ignored.

8. When the longing of the soul for God is ignored, you get a lifeless nation, with soul-less citizens.

9. Science has not been able to reveal the innermost secret of abiding peace, eternal bliss and immortality.

10. Science has made the world more and more complex and multiplied the wants of people.

11. The western civilization will bring ruin upon itself if it does not take into consideration the spiritual values of life.

12. The materialistic nations are restless, anxious and dissatisfied. They should turn to India for spiritual light and guidance.

## II. INDIA'S CULTURE IS WORLD'S HOPE

13. Numerous persons are turning from a war-torn and sullied atmosphere to India and her ancient, divine Wisdom which is found in the Gita, the Upanishads and in the Advaita Vedanta philosophy.

14. India alone can lead the world towards a better understanding, harmony, fraternity and peace.

15. Indian culture shows the way to the unity of mankind, and universal peace and good-will.

16. India will always lead the world in spirituality. She does not stand in any need of spiritual enlightenment from others.

17. India's contribution to the world can always be through spiritual means.

18. Sages of India are the torch-bearers of good-will, harmony, peace and unselfish love.

19. The spiritual leadership of India will be accepted only when there are economic indepen-

dence, material prosperity, and social and religious equality in this country.

20. The cultural integration of the masses makes a nation great.

21. Culture attains a new fragrance through the practice of Yoga.

22. Real culture is the attainment of Self-realization.

23 India's strength depends on the spiritual regeneration of her people.

## III. GLORY TO INDIA

24. Glory to India who has preserved in her bosom the message of Dharma, renunciation, selfless service, and universal Love!

25. India will not be able to rival the West in physical science, but in the spiritual field she will certainly be unparalleled.

26. Nothing can surpass the Upanishads in their depth of wisdom and message of peace.

27. Upanishads constitute the central basis of Hindu religion and philosophy.

28. The main glory of India is in her Rishis and Seers.

29. Sri Shankara, Sri Ramanuja, Sri Madhwa, Sri Vallabha and Sri Nimbarka, among others, have greatly contributed to the progress of human thought.

30. The spiritual literature of India, given by her Rishis, will ever continue to retain their infinite brilliance through ages to come.

31. The Indian Rishis of yore rejoiced in spiritual wisdom, communed with God, and enlightened the world with divine knowledge.

32. The Hindu religion had attained a very high stature in arts, philosophy, morality and culture long before any other religion was born.

33. Military glories are not the criterion of a nation's progress. India has never sought them at the cost of other people's freedom.

34. India has never attached importance to wealth and power from the beginning of her history.

## IV. HEART OF INDIA

35. India is a land of renunciation, service, sacrifice and Self-realization.

36. The quest for the Eternal has been the ideal of India.

37. The culture of India is rooted in eternal values.

38. India will always—continue to prize the spiritual values as the highest aims of life.

39. Indian philosophy is based on intuitive knowledge.

40. The solid foundation of Indian culture has enabled it to withstand the rigours of political strifes and alien invasions.

41. The passage of time has not diminished the glory of Indian culture.

42. The civilizations of ancient Egypt, Assyria, Babylon, Greece and Rome have faded out. But the ancient civilization of India lives through ages.

43. Nowhere in the world can we find such infinite tolerance to the religious creeds of other people as in India.

44. Morality and ethics have been the backbone of India's culture.

45. Temporary periods of political bondage have not sullied the soul of India.

46. The ideal of renunciation and detachment is the one factor that has kept intact the virility of Bharatavarsha as a nation.

47. It is the sacred duty of every Indian to keep the flame of Bharatian culture ever bright.

48. May the bright rays of Bharatiya Samskriti spread to all corners of the world.

CHAPTER FOUR

# THE ONE AND THE ONLY REAL THING

## I. GOD ALONE IS REAL

1. God is the only Reality. There is nothing worth coveting in this world.

2. God is the Centre of the whole creation. He is the First Cause.

3. God is the designer and architect of this world.

4. God is the ultimate Reality.

5. God is your sheet-anchor.

6. That supreme Source of life is God.

7. The Lord has become all. He permeates all. He verily is all in all.

8. God is the creator, the evolver, the almighty, the all-knowing, the just, the beneficent, the merciful, the guide, the helper.

9. He is not begotten. He is the first and the last.

10. God is the sustainer of the world; He is immanent.

11. God is most compassionate to all those who pray to Him with a sincere heart.

12. God is the manifest and the hidden

13. God is the infallible Truth, the everlasting Life.

14. God is the way, the source, the goal, the truth and life.

15. Truth or God is one without a second

16. God is real. He has many aspects. He is formless, too

17. God is the pivot of everything. He is the supreme Creator, Master and Patron.

18. The Universe is a part of God, and yet He is beyond the Universe, too

## II. TO KNOW GOD IS THE REAL DUTY OF LIFE

19. The goal of life is Self-realization or union with God.

20. If you realize God, you are rich. you have enough, you are wise, you are all-powerful.

21. God is certainly knowable and realizable in and through the human life. To know and to feel the oneness of God is to be one with God

22. The way to God is through the heart.

23. God-realization is achieved through perfection of the lower nature and its transmutation into higher divine nature.

24. God can be realized through faith, devotion and meditation.

25. God is your sole refuge, benefactor and supreme master.

26. God is the Highest, and to Him we all must return.

27. God dwells within you. Seek Him now. He is the ultimate Existence, or the supreme 'Sat.'

28. A close study of the observations and revelations of science brings a man nearer to God, the Source for sciences, mind and everything.

29. God has three aspects, viz.. manifest, immanent, and transcendent.

30. There is no use in arguing whether God is personal or impersonal. He is both. He is above the personal and impersonal aspects also.

31. God reveals Himself in the form in which the devotee loves Him most.

32. God cannot be comprehended, but can be realized.

33. Within the temple of your own heart is the Source of life, wisdom, bliss, peace and joy; within you is the hidden God.

## III. THE MYSTERIOUS ALMIGHTY ONE

34. To define God is to deny Him.

35. God is the all-pervading Consciousness immanent in the entire Universe. He is formless and invisible.

36. God is unfathomable. He is everywhere. He sees without eyes, hears without ears, works without hands, and tastes without a tongue.

37. God is unknowable through the intellect, but knowable through intuition.

38. Elusive is the nature of the Lord. He is nearest to the sincere, pure-hearted devotee, but farthest from the passionate and the ignorant.

39. The Eternal Law is God Himself. The Law and the Law-Giver are one.

40 The Lord and His Law abide everywhere and govern everything.

41. God is the only solace of life.

42. God is with you wherever you are. He sees your thoughts and actions.

43. Though the thief may take the help of moonlight for the purpose of stealing, the moon is not in anyway to be held responsible for the thief's act or its result. Even so, God is not affected by the egoistic actions of man, though He gives light to the ego.

44. God is the silent and unseen listener of the surgings of your mind.

45. God is your unseen Guest at every meal.

46. God is the head of your house.

47. God sees and hears everything that you do and utter.

48. There is law, there is order, there is regularity, there is harmony, there is unerring precision in the working of this Universe. This itself clearly proves that there is a Governor of this Universe, who is God.

49. God is not perceived by the eyes, but He knows everything in detail.

50. When you do any evil action, you are afraid. Your conscience pricks you. This proves that there is some Power or God who witnesses your actions and thoughts.

51. There is nothing that can be precisely compared with God.

52. The very fact that one is aware of one's existence and says 'I exist,' proves that God exists.

53. The existence revealed through 'I' is the existence of the Eternal Spirit.

54. 'I' is neither body, nor mind, nor speech, but the Atman within.

55. Things exist by the light of God.

56. The reality of God is His universal Existence (Sat).

57. No one likes to call oneself a fool. That shows the nature of God within is Knowledge.

58. No one likes to be unhappy. That shows the nature of God within is Ananda or Bliss.

59. Hindus worship many gods. But they are all different aspects of the one Reality.

60. There are many gods in the Vedas. In the scriptures of other religions they are known as angels.

61. The Upanishads profess only one God (Brahman). God is certainly one; He has no second.

62. The absolute Reality must be one; there cannot be two absolutes.

63. Image worship is a stepping-stone to worship of the Infinite.

64. The wise do not regard God as a person. Truth is God for them ; Love is God for them.

65. There are no aliens in the dominion of God. All are equal to Him.

66. God is not responsible for the wealth of a man, or the proverty of another. Everyone bears the fruits of one's Karmas.

67. The differences of conception and approach to God are due to historical and traditional causes, and also due to temperamental diversity.

68. Only Bhakta or a devotee can have the vision of God. The devotion of the Bhakta and the intensity of his concentration on a particular form cause

its materialization either in dream, or in meditation, or even while awake.

69. God's beauty is love, and His love is supreme beauty.

70. God is the Lover and the Beloved at the same time. He loves the devotee and is the beloved of the latter.

71. God's love is equally spread over all. It is only those who love God are aware of the love of God.

72. God is not partial to anyone, but those who pray to Him feel His grace. It is the sincere prayer of the devotee that brings about the materialization of the Grace of God.

73. The splendour of the sun, the moon and the fire is the splendour of the Lord.

74. The Himalayas, the sky and the ocean, proclaim the glory and the majesty of God.

75. God has no attributes in the ultimate analysis, but all positive attributes are associated with Him so that man may realize Him through the means of all that is positive, virtuous, noble and everlasting.

76. Without some sort of association, meditation on God cannot be effective. Hence there are many means, which portray Him in various ways, that help one to reach Him.

77. The Lord is the greatest Doctor. He is the supreme Healer. His sovereign medicine is His Name.

### CHAPTER FIVE

# REAL RELIGION UNIFIES ALL

## I. ALL RELIGIONS HAVE BUT ONE AIM

1. Religion is a search for the Eternal Truth.

2. Religion is the only way to inner peace and illumination.

3. Religion promotes universal brotherhood.

4. Religion seeks to find out the way for the individual soul to merge in the Cosmic Soul.

5. Religion is a means for attaining the goal of life.

6. Religion is the light that enlivens life.

7. Religion is the attitude of reverence, which human beings have towards the Supreme Being, based on the relationship that exists between them and the Supreme Being.

8. The foundation of any religion is love, morality, truth, justice, equality, and non-violence.

9. Religion comprises devotion, prayer, service, meditation, non-injury, self-control and austerities.

10. The essence of religion is renunciation and meditation.

11. Religion is nothing but love for God.

12. Real religion is above mind and senses. Real religion is above ceremonials and rituals.

13. Religion is the necessary conduct implied in the movement towards Perfection.

14. The different religions of the world are so many pathways to God-realization

15. There can be no civilization without religion.

## II. UNITY UNDERLIES APPARENT DIVERSITIES

16. The Atman or the underlying Divine Power is common in all. The basis of all religions is one. Therefore, fight not, argue not dogmatically, be not intolerant.

17. The one religion is the religion of Love, the religion of Vedanta, which beholds the unity in all religions.

18. Exclusiveness has been the bane of all sects.

19. The divinity of man and his close relation with the Supreme Being are acknowledged by all the religions of the world.

•20. Mandir and Masjid are the same; Puja and Namaz are the same. Find out the unity in all diversities. You will be blessed.

21. Let religion create saints and Yogis rather than Mandirs, Masjids and Churches.

22. To speak the truth, to love all, not to hurt others, not to kill any living creature, not to steal anything, to serve humanity, to worship God, to attain God-realization are the essentials of all religions.

23. The essence of religion is a life of goodness, purity, piety, devotion, renunciation, service, sacrifice and meditation

24. Dispute not over the non-essentials of religions, but follow the essentials.

25. Practical religion has a tremendous force of transforming the character of the practitioner.

26. Cultivate nobility, sober understanding and wide tolerance towards religions other than your own.

27. The same type of jacket cannot suit all people Individual temperaments and traditional backgrounds differ. Hence the need of different religions.

28. Diversity is the order of creation. Religion is no exception to it.

29. Religious discussions should be taken recourse to only for promoting understanding and enlightenment, not for sectarian disputation or intellectual quibbling.

30 A tree has a single trunk but many branches and leaves. Similarly, religion has one trunk but many modes of expression symbolized in the forms of branches and leaves.

31. Love the saints of every faith. Respect the prophets of every religion.

32 Cultivate a broad, unbiased outlook. Only then can you understand religion in a proper way.

33. Virtue, love, truth, purity, wisdom, universality, justice and kindness constitute the very heart of every religion.

34 It is wrong to force only one type of religion on all mankind.

35. Though the essentials may be applicable to all, even then there will always be the necessity of

other formalities and modes of approach based upon the traditional backgrounds of the people

36. In the spiritual economy of the world, all religions have their explanation, place and purpose.

37. Good religion is to understand the spiritual dignity of all life

38. Have perfect faith in the universality of Truth, or the oneness of God.

39. In the field of religion there is no Asian, or African, or Australian, or European, or American but there are only children of one God. Worship Him in the grand Temple of the Universe, and realize the true aim of religion

40. Know thyself, understand others, and realize the goal of religion.

## III REAL RELIGION IS INDISPENSABLE TO MAN

41. Man cannot live peacefully without religion. Religion is bound up with the very make up of man. He cannot get rid of religion.

42. No social order without religion cannot live and cannot do much lasting good.

43. Sciene and religion are inseparable, so also sociology and religion.

44. He who is humble, dispassionate, serene, truthful and pure, is religious.

45. Every religion has the exoteric and esoteric sides to it.

46 Theology is the science of religion. It is the study of God, man and the universe, and their relations to one another,

47. There is no worth in religion, if it is destitute of spirituality.

48. Logic is fickle. Scriptures are contradictory. Authorities differ from one another. The secret of religion is hidden in the cave of the heart.

49 There is not a single Rishi whose opinion can be accepted as conclusive

50. Knowledge is infinite Therefore, its scopes are infinite.

51. Great people have shown us the ways to Truth. One should profit by their experiences and the examples of their lives.

## IV. INCULCATE RELIGION IN PRACTICAL LIFE

52 Religion is the breath of life; one should always be aware of this.

53. Non-sectarian religious education should form an indispensable part of the education of the youth.

54. Ethics and morality should be the backbone of religious education.

55. It is religion that gives to man the ultimate truths based upon experience regarding God. Religion is a means to this experience.

56. True religion is a bond between God and man.

57. True religion is not a creed, or an opinion, or a dogma.

58. The essence of religion is divine experience.

59. Religion is a way of life; it is a way to the realization of the Divine

60. Religion is better understood when it is more and more practised.

61. Practical religion is truthfulness, non-violence, purity, selflessness, love for all living creatures, self-restraint, magnanimity, toleration, and implicit adherence to ethics.

62. Practical religion consists in a continuous effort towards the betterment of the human personality.

63. If religion has no practical bearing on life, then it becomes quite fruitless.

64. All formal religious practices should have an intimate connexion with the evolution of our nature.

65. When professional religion becomes hypocritical, it should be shunned.

66. Religion must never be exploited for the furtherance of one's selfish interests.

## CHAPTER SIX

# DHARMA : GREATEST THING IN LIFE

## I. DHARMA SUPPORTS THE WORLD

1. Dharma is righteous living. Dharma supports life.

2. Where there is no Dharma, there is no happiness.

3. Based upon Dharma, activities ensure prosperity, life becomes happy, ennobling and divine.

4. Peace will remain unknown, when Dharma remains unknown.

5 Nothing can save you except Dharma.

6. Nothing can bring about harmony, universal peace and prosperity, except Dharma.

7. The right must triumph always ultimately.

8. Only through the practice of virtue, you can ennoble your life.

9. Founded on Dharma, politics and nation-building are ensured prosperity, success, glory and growth.

10. Based upon Dharma, family-life will be happy, useful, and divine.

11. One obtains everything from righteousness This world has righteousness as its essence.

12. Out of righteousness springs wealth ; out of righteousness springs happiness.

13. Real peace and happiness are attainable only through the performance of righteous duty.

14. If you want prosperity, be righteous.

15. Nothing can save you except the grace of God, clarity of your conscience in doing your duties, and complete dedication to a life of righteousness.

16. Abandon not Dharma at any cost, even at the risk of your life.

## II. THE PATH OF DHARMA OR VIRTUOUS LIVING

17. Morality is the gateway to religion.

18. Morality is the gateway to bliss immortal.

19. Virtue has divinity behind it; wherever is divinity, there is virtue.

20. Right living consists in the unceasing struggle to realize the manifest and the unmanifest divinity, and the oneness and the wholeness of life.

21. Virtue will open the gates of immortality to receive you.

22. Virtue will pave the way for you to march into the kingdom of eternal bliss.

23. Goodness is the way to true happiness.

24. Virtue does not come from money, but every good of man comes from virtue

25. Virtue is the root of happiness; therefore, be virtuous.

26. Practise pure love, truthfulness and self-restraint. Then your mental powers will be quickened, physical well-being improved, and morals made good.

27. Gift of money is charity. To pray for another is charity. To serve another is charity.

28. To be kind and loving is charity. To forgive and forget some harm done to you is charity.

29. A kind word said to a suffering man is charity.

39. Generosity is the sister-virtue of charity.

31. Generosity is the fulfilment of charity, magnanimity and nobility.

32. Never swerve an inch from the path of truth, purity and unselfish love.

33. A life of pure thought and virtuous deeds will bring you nearer to God very quickly.

34. The religion of the good, the path of Dharma, is extremely subtle, and difficult of comprehension. Therefore, follow the teaching of the scriptures and instructions of sages, in a judicious way.

## III. ABANDON ADHARMA

35. To violate the law of Dharma or righteousness is sin.

36. Adharma or unrighteousness cannot survive for long, in a particular way.

37. Adharma will bring the destruction of its adherents and then suffer defeat at the hands of Dharma.

38. Vice is a stain on character. Eradicate vice through virtue.

39 Vice can never know itself and virtue but virtue knows itself and vice.

40. Lust imprisons the soul, but purity liberates and elevates.

41. It is immoral to drink liquor.

42. It is immoral to hurt others.

43. It is immoral to burst out in anger.

44. It is immoral to entertain lustful thoughts about any woman other than one's wife.

45. It is immoral to tell lies, or deceive others

46. It is immoral to hate, or cavil others

47. Pain is the result of sin; happiness is the reward of virtue.

48. Anything that is immoral is Adharma, which ultimately brings pain. Anything that is moral is Dharma, which ultimately brings happiness.

## IV. ESSENCE OF DHARMA

49. Truth is the very core and essence of Dharma, which is the foundation of spiritual Sadhana and Divine Life.

50. Truth is embodied in virtue. It is truth that leads you to the final emancipation. Therefore, practise truth, realize truth.

51. Truthfulness is the first pillar in the temple of Self-realization.

52. Practice of truth will gradually transform your life into divinity.

53. Truth is the bestower of immortality and bliss divine.

54. Being truthful means stating a thing as it is, or expressing a thing as it is

55. To be pure, to be spiritual, is to be true.

56. To be undivine, to be impure, or unspiritual, is to be false.

57. Truth denotes the practising of all the divine virtues.

58. If you want quick progress in the spiritual life, if you are eager to attain God-realization, then stick to truth at any cost.

59. Be good; do good. This is right conduct. This is the essence of ethics and morality.

60. Good conduct is the cause of happiness.

61 Truth, compassion, Tapas and charity are the four feet of Dharma.

62. The individual's moral force is infinitely superior to the armed power of a nation.

63. Thought determines character. Character is life's pillar.

64. Character remains even when you forget all the actions you do.

65. Moral goodness is essential to spirituality.

66. Good nature, benevolence, truthfulness, justice, etc., are the foundation of character.

67. Character is more worthy of attainment than anything else in the world.

68. Tie all the loose ends of your character Become a man of high moral principles.

69. Good thought, good speech, and good deeds -- these are really comprehensive of all morality.

70 Good is the natural state of things. No one asks why goodness exists Evil exists to glorify good.

71. Goodness is virtue or righteousness or the practice of the conduct which does not violate the law of the oneness of all life.

72. Be compassionate. Be courteous Render not evil for evil. Do good to them who hate you. Return good for evil.

73. Selflessness is a denial of the ego, or the individual self and a ceaseless effort to transform it into infinity.

74. Asceticism, forgiveness, mercy, truth, self-control and pure love, are different forms of virtue

75. Compassion is the best virtue.

76. You may possess all the virtues, but if you do not have humility, all that count for nothing.

## V. BE VIRTUOUS

77. Ethical discipline is a necessary pre-requisite for philosophical enquiry.

78. Ethics is an enquiry into the nature of good, and is concerned with an analysis of the concepts of good and bad, virtue and vice, right and wrong.

79. Abandon not the right path of virtue. Sin not; think no evil. Be good. Do good. Think good.

80. Goodness is love in action. Supreme goodness is God. Goodness is virtue, benevolence.

81. Eternal laws flow like a current down the ages.

82. Life is dear to all beings as it is to oneself. Feel compassion for every being, taking thine own self as the measure.

83. If you hurt another man you hurt yourself, because all is your own self.

84. He who sees everyone in himself and himself in everyone, no more injures the self by the self. He sees sameness in all.

85. Ahimsa is not to be regarded as occasional, or as a matter of desirable policy. It must become an all-important principle, dominating your life.

86. Err on the side of forgiveness, rather than erring in punishing others.

87. Brahmacharya provides the force, or the motive power, for the seeker's ascent into higher planes.

88 Brahmacharya makes spiritual unfoldment possible.

89. Brahmacharya is to the Yogi what electricity is to an electric bulb.

90. Without Brahmacharya the aspirant cannot at all progress or rise up in the path of Yoga.

91. Draw inspiration from the Brahmacharis—Sanaka, Bhishma, Hanuman, and Lakshman.

92. Virtue has i's foundation in the consciousness of Truth.

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### CHAPTER SEVEN

# EDUCATION - ITS LOFTY IDEALS

## I. ROLE OF EDUCATION

1. Education makes or mars civilization.

2. Universities are really the custodians of character, culture, and civilization of a nation.

3. Universities should not be mere cramming institutions.

4. Education is the root; culture is the flower; wisdom is the fruit.

5. That which develops character, initiative and a spirit of service to God and humanity, is real education.

6. Ideal souls are the product of ideal institutions which impart ideal education.

7. The great responsibility of training children to grow into ideal men and women lies with the professors, teachers, and parents.

8. Much more can be achieved through proper education than by force of law.

9. So long as the inner man is not educated, law will remain a dead letter.

10. If the inner man is educated, then not only shall we be rendering a great service to the man himself and the nation, but also to the entire world at large.

11. Permanent peace and welfare can be ensured only through mass spiritual education and individual effort at self-perfection.

## II. ETHICAL TRAINING

12. Education of the intellect without moral discipline is injurious to human progress.

13. A complete development of body and intellect, together with moral excellence, will conduce the finest human personality.

14. Laxity of moral conduct in our younger generation is due to the absence of spiritual and moral education in the present curriculum.

15. Spiritual and moral instructions should be introduced in schools and colleges, without fail.

16. Education is training for life, in which ethics has the most dominant role.

17. Education is not simply to stuff the minds of students with all sorts of information.

18. Education must help to form a strong, pure and beautiful character.

19. There is nothing in our present system of education that will teach our young boys and girls how to form a stable character.

20. If there is no right understanding of the ultimate aim of human life, if there is no clear idea of what man is meant to become through the process of life, no scheme of education will be satisfying and beneficial.

21. Education must be based on sound philosophy of life.

## III. AIM OF EDUCATION

22. Self-realization should be the aim of education.

23. Education is the harmonious development of the physical, moral, intellectual and spiritual aspects in man.

24. Education is the means to unfold the latent, inner faculties in man.

25. Education is the process of an all-round development of the human personality.

26. Study of economics and politics should be idealized by ethics and good morals

27. Education and culture should lead to the attainment of universal brotherhood

28. Education should aim at developing a pure conscience, a sense of responsibility and social justice, and courage to cherish and defend the national ideals and interests.

29. Education should aim at providing such knowledge and activities as are necessary to develop one's practical intelligence and acquire skill and technique which are essential to the unfoldment of one's personality.

30 Education should aim at providing the youth, life activities and opportunities which will enable them to attain efficiency, to develop their intellectual and moral powers, according to individual abilities and special aptitudes, and to develop self-expression.

31. Education should aim at providing experiences necessary to prepare oneself for one's befitting role in society.

32. Education should aim at cultivating the qualities such as sincerity, tolerance, kindness, truthfulness, selflessness and broad-mindedness, which are essential to good social living.

33. Education should aim at freeing oneself from fear, wrong inhibitions, complexes and negative evil traits, which stand in one's way of progress and growth.

34. You cannot have the right type of man by merely stuffing him with lectures.

35. What is wanted is rigid and rigorous spiritual discipline in schools and colleges.

## IV. RIGHT AND WRONG EDUCATION

36. Educate the child properly. Any type of fear element must be kept away from the child as virulent poison.

37. Do not frighten the child. The child must not know what fear is.

38. Development of body and intellect alone, without moral discipline, will produce selfish men and women who will have no feeling or sympathy for the poor, or reverence for the elders and the wise, or respect for life

39. Self-restraint, respect for spiritual values, and selflessness are seriously lacking in the people of the world.

40. Fie on him, the pundit of dry intellect. Has he any practical wisdom? He is far away from the real. He has married sin.

41. It is necessary to train the whole man—body, mind, emotions and intellect—if he is to attain perfection.

42. The body, mind, intellect and spirit must have harmonious development. Only then will evolution be quick.

43. In ancient India there was a very intimate relationship between the student and the teacher. It should be revived now.

44. The relationship between the teacher and the student should be like that of a loving father and a devoted son.

45. The relationship between the teacher and the student should not be of a commercial nature. There should be a deep and profound spiritual bond between them.

46. The parents should never utter any vulgar or obscene word before the child.

47. If the parents are ethical, moral and spiritual only then will the children become so.

48. Irreligious parents produce irreligious children.

49. If the parents neglect the fundamental virtues of life, the children will imitate their parents and become worst materialists.

50. Through proper effort you can surely train your children as ideal citizens, leaders, reformers, Yogis, Bhaktas and Jnanis.

51. In training the child, mix discipline with love and tender care.

52. The very first word you teach the child should be the Lord's name.

53. Meet obstinacy of the child with firmness, spiced with love, and guided by understanding.

54. Understand the child's psychological make-up and then train the child.

55. Every parent must have an adequate knowledge of child psychology.

56. The centre of education is the centre of spirituality, where life must be solemn, pure and simple.

57. Teachers must be imbued with a spirit of self-dedication in the great task of raising the citizens of tomorrow.

58. Teachers must be worthy ideals to be emulated by the students. They must be spiritual heroes with a missionary zeal.

59. The State must provide the teachers with adequate means to keep themselves completely free from pecuniary difficulties.

## V. SPIRITUALIZE EDUCATION

60. Religion should be the foundation for education.

61. Do not mix bigotry with religion.

62. Morality cannot take the place of religion, but morality is an essential part of religion.

63. Spiritual education in the schools and colleges is a panacea for the cure of the degenerated society of today.

64. The young men and women in the Universities must be given a sound training in practical spiritual life, which is vital, fundamental and essential, and which they hopelessly lack at present.

65. If spiritual training is excluded in schools and colleges, there will be irreligiousness and Godlessness among the future citizens.

66. No boy or girl can be counted as properly educated, unless he or she gets a sound sense of spiritual evaluation.

67. All religious teaching should transform and spiritualize the life of students.

68. Common prayers, brief meditation and recitation of universal hymns should be conducted at the beginning and the close of the day's studies.

69. Short passages from the scriptures, which convey broad-based, universal spiritual teaching, should be read by the students, every day.

70. The teachers and professors should be religious or spiritual-minded They should practise spiritual Sadhana and regular meditation They should lead the spiritual life. Their dealings with the students and others should be strictly ethical. Only then can they train the students in the right path.

71. The right Bhava or spiritual attitude between the teacher and the student, and among the students themselves, should be cultivated.

72. The students should draw inspiration from the personal lives of their teachers.

73. The secular State is not necessarily a Godless State. All the same, if they have a bias against introducing the teachings of a particular religion it does not mean that broad-based, religious teachings should excluded from the cirriculum.

## VI. NEED OF REFORM

74. The present Indian educational system is in need of thorough overhauling

75. The ancient Gurukula system should be revived and adequately revised according to the needs of the time, so that the students might be able to derive maximum benefit from it

76. The fate or destiny of a nation depends upon the education of the students of the country.

77. The Educational departments of the governments have a great responsibility to fulfil.

78. Students should be imbued with the spirit of self-confidence and self-reliance.

79. Education should not only enable one to earn one's livelihood but also provide a practical philosophy of life.

80. Students must learn the dignity of manual labour. They should be prepared for any form of service they are called upon to perform.

81. Higher secondary schools and colleges should provide light and easy work for such of those students who are not able to meet their fees and lodging and boarding charges.

82. If this is not possible, the State must provide scholarships to all deserving poor students.

83. Education must be made compulsory up to secondary standard.

84. Education must also be free up to secondary standard.

85. The educational system should be abjusted in such a way that the State should be in a position to provide employment for all those who come out of the colleges.

86. Physical culture must be made compulsory at all stages of education.

87. High schools and colleges should conduct "service tours" during their vacations.

88. Students should be divided into batches of twenty or so, and each batch, under the leadership of a competent teacher, should visit rural areas and help the villagers and peasants in sanitary work, in building of roads, or in whatever way they could be useful to the village people.

89. Such groups of students can render useful assistance to the Community Project, or the National Extension Service authorities.

90. Students of medical colleges should also conduct medical missions into rural areas, and render free medical aid to the needy.

91. If the schools or colleges are not able to meet the nominal expenses of these tours, they should be financially supported by the Government as per their specific needs.

92. Students should be hard-working in their leisure hours. They should always keep themselves fit.

93. The teacher and the student should understand each other well.

94. The teacher should be a friendly guide of the student, and never a superior, domineering master.

95. The student should respect and love the teacher, rather than fear and hate him.

96. It is a primary responsibility of the teacher to win the respect and love of the student. Only then will his teaching be effective.

97. The following books can be usefully studied by the high school students : "Students' Success in Life," "Ethical Teachings," "Illuminating Stories," "Stories from the Mahabharata " "Essence of the Ramayana," "Lives of Saints," "Saints and Sages," "Divine Stories," and "Philosophical Stories." Primary school students can read "Divine Life for Children."

98. For college students, a study of the following books will be found useful : "Sure Ways for Success in Life and God-realization," "How to Cultivate Virtues and Eradicate Vices," "Practice of Brahmacharya," "Concentration and Meditation," "Yoga in Daily Life," "Wisdom of Siva," "World's Religions," "Principal Upanishads,' "Ten Upanishads," "Gita, with Commentary," and "All About Hinduism."

## VII. SPIRITUAL ORGANIZATIONS AND THE YOUTH

99. Spiritual and social welfare organizations like the Divine Life Society, the Bharat Sevak Samaj,

and others, can effectively help in training the youth of the country.

100. It would be ideal if every branch of the Divine Life Society had its Youth Section, and if they rendered useful physical, moral and spiritual training to the students of the localities in which they are situated.

101. Every member of the Divine Life Society, or rather every spiritual-minded person ought to take upon himself the duty of imparting the right type of education to the youngsters he comes in contact with.

102. India must possess the energetic drive and the dynamism of the Soviet Government in the vigorous training and upbringing of the Russian students. Only the emphasis should be shifted from the materialistic upbringing to the spiritual flowering of the student's personality.

103. Competent religious institutions can play a very effective role in infusing the spirit of universal religion in the youth of the country, in freeing their minds from bigoted notions, sectarian prejudices and intolerance, and in imbuing them with a missionary zeal for the service of humanity.

104. All religious institutions should be ideal centres of culture from where should spring forth the message of God-realization and wherein the students can find the maximum scope for evolution.

## CHAPTER EIGHT

# DIVINE LIFE

### I WHAT IS DIVINE LIFE?

1: Divine Life is the perfect life led according to the laws of Truth.

2. Divine Life is life immortal, in which the ideal state of perfection and the expansion of the Self in infinity and eternity is attained.

3. Divine Life is life in tune with the infinite.

4. It represents the synthesis of the fundamentals of all religions.

5. It represents all the principles of Dharma.

6. It has no creed of its own, but it represents the essence of all creeds.

7. It is a means to attain the true ideal of all beings, viz., God-realization.

8. It lays the greatest emphasis on each individual perfecting oneself

9. It teaches you how to control your mind by concentrating all your attention on the inner Atman.

10 Divine Life means a good life together with self-discipline and an inner awareness of the Atman.

11. Entertain divine thoughts; do virtuous actions. This is the gateway to Divine Life.

12. Right conduct, self-conquest, compassion, benevolence, pursuit of truth, service of humanity, meditation and self-inquiry: this is good living; this is Divine Life.

13. Divine Life aims at harmony, peace and concord.

14. Live in peace and harmony with your fellow-beings. Radiate goodness of heart all around. This is Divine Life.

## II. DIVINE LIFE CURES ALL ILLS

15. Through the path of Divine Life alone the world can be cured of its ills.

16. Artificial living in bungalows with motor cars and servants, with a big bank balance, but without Divine Life, is not prosperity.

17. Reform yourself; the society will reform itself.

18. Come, then; take a resolve today that you will live every moment of your life for the realization of God.

19. If every one of you make up your mind to lead the Divine Life from today, from this very moment, what doubt is there that the entire society, of which you are a unit, will not be reformed?

20. The Divine Life Society has preserved a wonderful treasure trove into which the seeker after Truth can delve.

21. The Divine Life Movement exalts moral and spiritual values, above all.

22 It shows the clear way to success, happiness, health, prosperity, glory and God realization. It also shows the way out of ignorance, prejudice, bigotry, intolerance, and ill-will

23. The Divine Life Society is the meeting ground of the East and the West. It embraces the whole world.

24. The Divine Life Society shows the approach to the problem of world peace It promotes inter-cultural understanding, guided by spiritual and humanitarian values.

25. The dawn of a new life awaits you! The time has come! Strive for Divine Life. You will be blessed.

26. A life of self-discipline is a spiritual preparation for the selfless service of humanity.

27. Self-discipline is a part of Divine Life which shows you how to develop and become perfect into life everlasting.

28. Light the torch of Divine Life. Hold the torch aloft. Let humanity see the spiritual path aright.

29. On this very day, renew your resolve to become strong and powerful, physically, mentally, morally, and spiritually.

## III. UTILIZE WELL THIS LIFE

30. Life is a valuable asset; utilize it for attaining God-realization.

31. Life without a worthy ideal is like a rudderless boat.

32. Life without aspiration is like a vegetable existence.

33. In Satya Yuga people meditated and attained salvation. In Treta Yuga people attained emancipation through the performance of sacrifices. In Dwapara Yuga people did worship and attained liberation. In Kali Yuga one crosses the ocean of Samsara by singing the Lord's name.

34 Human birth is a blessing. It is very difficult to get a human birth. Do virtuous deeds. Evolve and expand. Meditate and realize God.

35. A little meditation in the early morning hours and a well-regulated life will give a balance and rhythm to your life and an inner spiritual strength and courage.

36. The raft of Knowledge of the Atman will take you sefely over the stormy waves of this great ocean of Samsara.

37 Shake off lethargy and faint-heartedness. Exert. Show manly fortitude. Success will be yours.

38. Yield not to despondence. Be lion-hearted. Strive. You will prosper gloriously in every attempt.

39 Learn the lessons of life. Learn to live rationally and righteously. Seek the way of Light. Be in tune with the Infinite.

40. Fight bravely the battle of life. Arm yourself with the shield of discrimination and the sword of dispassion.

41. All is but one stupendous whole. Know this spiritual oneness of existence by living a life of purity, inquiry, devotion, and meditation.

42. Do not run away from evil. Rise above evil. Face it. Overcome it. Eradicate it. Bring in the Divine Light.

43. Let your life be dedicated to selfless service and spiritual endeavours. Let it be a source of inspiration to others.

44. Never allow defeat to overcome you. Be always courageous. Defeat is illusory; victory is real.

45. Find out your way back to God. Get out of this dark maze of Samsara with the help of the torch of discrimination.

46. This world is a bridge. Pass over it and reach the abode of life eternal; do not build over it.

47. Live not in yesterday, live not in tomorrow, but live, work serve, love, purify, and meditate today.

## IV. BASE YOUR LIFE ON RIGHT CONDUCT

48. Out of good life comes God-life Goodness is the threshold to godliness.

49. Learn to live well to live the true life, to live the life divine.

50. Do not postpone a good deed. Do it now. Think not that there is time enough in the future. What guarantee is there that you will live tomorrow?

51. Cease to do evil; learn to do good.

52. Understand life. Live in harmony. Seek good company.

53. Make the mind free from the domination of fear and hatred.

54. Resort not to unrighteousness, whatever momentary benefit it might bring. You will have to pay heavily later.

55. Simple living is living in contentment with the minimum necessities of life.

56 Hear the teachings of saints and sages Practise them. Elevate yourself above the ups and downs of the mundane, humdrum life.

57. Be frank and candid. Speak out your heart. Do not try to bottle up your emotions. But be careful and judicious in expressing them. You will have peace of mind.

58. Return good for evil. But do not encourage evil. Be self-dependent.

59. Give respect and sympathy to others. You will receive respect and sympathy from others.

60. Obey implicitly what your preceptor says; work selflessly; speak truthfully; love unselfishly; think rightly.

61. Return love for hatred If you are not able to do that, be indifferent. But never meet hatred with hatred.

62. Cherish love in your heart, good-will, toleration and sympathy for all mankind.

63. Let your life be not one of lip-service. Let it be a living expression of love, sacrifice, wisdom and courage.

64. Do not twist words, facts, and topics. Do not try to guise the truth. If the truth is unpleasent be silent. But do not resort to or support untruth.

65. Make your life a worthy expression of the spirit of goodness.

66. Purify your mind through good thoughts, good words, and good deeds.

67. Make your mind and speech one. Let your thoughts and words agree.

68. Practise the religion of simplicity. Have the motto of service, sacrifice and selfless love.

69. You should not postpone charity and prayer.

You should do both the very moment the idea occurs in your mind

70 Peace of mind is the fruit of a virtuous life. Therefore, lead the virtuous life.

71. Life without virtuous traits is like a desert without oases.

## V. ESSENCE OF DIVINE LIFE

72. To speak the truth at all events, to speak sweetly with love, to practise non-violence and celibacy, to behold the Lord in all beings, is Divine Life.

73 Love, truth, and purity form the foundation of the edifice of Divine Life.

74. Character and devotion are the bricks and mortar, with which you have to construct the walls of the Temple of Divine Life.

75. The Temple of Divine Life has four pillars, viz., meditation, purity, love, and righteousness.

76. Through the means of service, love and meditation, Divine Life is lived.

77. The secret of Divine Life lies in the spirit of service and sacrifice.

78. No philosophy or religion in the world can teach anything better than: "Serve, love, give, purify; be good, do good; meditate, and realize."

79. Purify your heart. Purity is the very essence of religion.

80. Mortifying the body is not Divine Life.

81. Physical nudity and matted locks have nothing to do with Divine Life.

82. Divine Life is not a rejection of life and its activities, but a transformation of it into the Divine.

83. The path of duty is the way to glory and eternal happiness.

84. The path of duty is the path of righteousness and the path of righteousness is the only path to everlasting peace and happiness.

85 Aspire ceaselessly to live in the Divine Strive ceaselessly to realize the Truth.

86. Work untiringly for the good of others.

87. To have faith and devotion, to serve the preceptor and the saints, to practise meditation, and to attain Self Knowledge, is indeed a supreme blessing

88. Without self-restraint there is no Divine Life

89. Do not mix much with people, but be friendly to all

90. Children of Immortality ! Arise, awake, and lead the Divine Life of truth, purity, love, and goodness.

91 Be merciful to all Be kind to all. Love all. Renounce sensual pleasures. Meditate on the Divine. This is Divine Life.

92. The world is a composite whole. Do not entertain the spirit of separateness. In your heart and mind, be one with all.

93. The individual soul has to merge in the Cosmic Soul. The human life has to transform itself into Divine Life. This is the goal of life.

94 Find out your Centre. Dwell always in this Centre. This Centre is Atma, or your innermost Self.

95. Realize your real nature Realize your Atmaswaroopa. A lion should not bleat like a lamb

96. Do not be pessimistic. Do not be negative in your approach. Be always optimistic and positive.

97 Your only duty is God realization. All other duties should only serve as a means to this final goal

98. Put aside sorrow and grief. Identify not yourself with the perishable body and mind You are the immortal Soul Why should you grieve, when your real nature is joy eternal ?

99. To get established in the Self, to do charitable and noble deeds, to be pure at heart : this is indeed a supreme blessing

100. Spiritualize your activities. Dedicate all your actions as an offering to God Practise detachment and self surrender. Live in God.

101. Awake from the slumber of ignorance. Be dispassionate. Learn to discriminate. Meditate Sleep no more ! Behold the dawn of wisdom in your heart.

102. Lift the veil of human imperfections Behold your real divine nature.

## VI. INROADS TO DIVINE LIFE

103. Seek first the spiritual kingdom within you.

104. Realize fully the message of the unity of life and the divine purpose behind it.

105. Stick to the fundamental principles of a noble life. Reorientate them to suit changing times and conditions.

106. Never compromise on your fundamental principles.

107. Unfold all the latent potentialities of your soul through leading the Divine Life

108. Escape from the world is not the solution, but freedom from worldliness is what is desired

109. Live in agreement with nature. Use your discriminative faculty. You will be happy, healthy, and wise.

110. Swerve not from the path, whatever be the distractions and unfavourable circumstances. Be rooted in the ideal. The struggle may be difficult in the beginning. But later you will reap a happy harvest.

111. Allow not wealth to harden your heart It should be utilized for the good of others.

112. Be a servant of the poor, be a lover of the poor, be a devotee of the poor, be a brother of the poor, be a helper of the poor, be a healer of the poor. Your life will be blessed.

113. The greedy, the proud, and the covetous have no peace. The contented and the humble enjoy the blessing of peace.

114. Give. Charity creates the feeling of oneness.

115. Give a little of cold water to the thirsty; give a few grains of food to the hungry; speak a few kind words to the afflicted. The Lord will bless you.

116. Seek to live with all in love and kindness, for who knows where or in what guise the Lord Himself will come to you.

117. Be a friend to the animals; serve the animals. The Lord dwells in all creatures.

118. If you can always remember that God is watching all your thoughts and actions, then you will not entertain evil thoughts or do evil actions.

119. Whatever you eat or drink, or whatever you do, first offer to the Lord.

120. Co-operate with the divine forces, and work for the promotion of peace and harmony.

121. Be not dogmatic and fanatic; be catholic, broad-minded, tolerant, and all-inclusive.

122. If the brute in you triumphs, love will have no scope to flourish.

123. Trust in the love and wisdom of God. You will be free from fear and worry.

124. A man of discrimination is always careful, vigilant and circumspect. He always watches carefully his thoughts.

125. Repentance is asking for the forgiveness of the Lord with real tears of grief, and imposing some discipline on oneself in the form of Tapas.

126. By feeling the Lord's presence everywhere, you can become fearless, and enjoy infinite peace and bliss.

127. Rise above all sects, cults and creeds. Sectarianism is an antithesis to spiritual life.

128. The sure way to Perfect Life is pointed out in the Gita. The message of Gita is the Yoga of synthesis, with a special emphasis on any one of the particular aspects of Yoga chosen according to the temperament of the aspirant.

129. Disseminate the message of equality, unity, and cosmic love.

130. Dissemination of spiritual knowledge is the noblest form of service to humanity.

131. Spiritual enlightenment can only come from those who have attained such enlightenment within themselves. The blind cannot lead the blind. One who has seen the Light only can show the Light to others.

132. Only he is called great, who is merciful, who is endowed with self-restraint, righteousness and wisdom, who radiates joy and peace, who sheds divine light, and lifts up the people from the quagmire of Samsara.

133. The perfect man is a beautiful combination of the "head, the heart, and the hand"

134. As the rivers flow on to the ocean, so may you flow on to the Absolute, the ocean of bliss immortal, where there is no diversity, no disharmony, and no imperfection.

135. Two letters lead to death; three letters lead to immortality. Mama (mine) leads to death; Na-Mama (not mine) leads to immortality.

136. Desire nothing. Fear nothing.

137. Sparks of the Divine Flame! Back to the Divine Flame; be one with the Divine Flame.

138. Meditate on this formula: "Nothing exists; nothing belongs to me. I am neither body, nor mind Immortal Self I am"

### CHAPTER NINE

# SAVIOURS OF HUMANITY

## I. BLESSEDNESS OF SAINTHOOD

1. There is no man in all the three worlds more happy than a saint who has eradicated lust and anger.

2. Saints are inspirers and helpers. They throw light on life.

3. A sage crosses over sorrow and death. He becomes immortal.

4. A Yogi is a true hero, master-man, a man of mastery. He is undisturbed in all conditions and experiences of life.

5. The ecstatic feeling of oneness with God is the direct experience or spiritual Anubhava of a sage or saint.

6. A sage has divine wisdom. He is rich in poverty, free in chains, happy in adversities, miseries and sickness and even at death.

7. A king is honoured in his own place, but a sage is honoured everywhere.

8. A sage is truly rich and wealthy.

9. To bring divine light into the lives of unhappy thousands is indeed the rare privilege of a few.

## II WHO IS A SAGE?

10. A saint or Sadhu is one who always gives happiness to others.

11. A sage is one who has renounced worldly action and has the surest knowledge that he is Brahman and that the world is unreal.

12. He alone is a saint in whom are found truthfulness, forgiveness, good conduct, non-injury, mercy, love, humility, dispassion, joy and peace.

13. A sage possesses to the highest degree fearlessness, patience, humility, and other virtues, without any conscious effort. He need not practise them as discipline.

14. The nature of a saint is unfathomable. Judge him not by your meagre intellect. Measure not his divine nature with the inadequate yardstick of your ignorance.

15. A sage is fearless, contented, desireless, egoless and viceless, in general.

16. A saint or a sage has divine illumination, direct or immediate vision of God, knowledge of things unseen and unknown.

17. A sage is tranquil and perfect in the highest sense.

18. He is liberated from death. He is unified with the Imperishable.

19. The saint is free from pride and hypocrisy.

20. The seer knows peace. He lives without craving.

## III. GLORIOUS GOD-MEN

21. The Upanishads declare repeatedly, "He who sees the universe as himself and himself in the universe is a perfect man."

22. A sage or a perfect man is one who has fully realized his essential oneness with the Divine Being.

23. He is immeasurable as the ocean. He is always serene.

24. A sage becomes the all.

25. A sage enters into everything and becomes the Self or Atma of everything.

26. He alone is a sage or seer, who can look upon man and woman alike as Brahman.

27. The desire of a sage to serve the world cannot be considered as a worldly, egoistic desire. It is Sat-Kama or pure desire.

28. A sage or a Yogi enters the society as the sun enters a patch of cloud.

29. A sage is free from all bondage and limitation.

30. He ever abides in his own eternal, blissful Self.

31. The sage experiences the inner peace, the inner joy and the sense of fullness within.

32. The sage is a bridge of righteousness. He is rooted in Truth.

33. A sage or a Jivanmukta fears none, hates none.

## IV. ALL HAIL TO THE LIBERATED ONE

34. All hail to the liberated sage who is equal in life and death, in pleasure and pain, gain and loss love and hate.

35. That great soul is known as a liberated sage who is a friend to all, who bears everything patiently, who is tranquil and self-cotrolled, who is devoid of fear and anger, and who is without passions.

36. He is liberated who has no enmity, no friendship (in the worldly sense), who has no expectation for anything, who does not hoard anything, who has crucified the flesh, and who is ever peaceful.

37. He is liberated who askes nothing ftom

others, insults none, who is desireless, and who is beyond the pairs of the opposites.

38. He who is egoless and prideless, who is pure at heart, self-controlled, and who considers all beings as his own Self, is a liberated sage.

## V. COMPANY OF HOLY MEN

39. Satsanga is the greatest of all the means that transform a person from worldliness to Divine Life.

40. Even a moment's Satsanga is enough to help you to cross the ocean of Samsara.

41. Satsanga generates Viveka (discrimination) and Vairagya (dispassion)

42. Satsanga leads to the consciousness of the inadequacy of the phenomenal world and enquiry into the nature of Truth or Brahman.

43. God is the heart of the devotee and the devotee is the heart of God.

44. God speaks to man through his devotees.

45. God gives a prophet to different people in their own tongue.

46. A Bhakta purifies the world.

47. God, in His infinite kindness and limitless wisdom, does send His messengers from time to time to lead humanity along the path of righteousness and peace.

48. Spirit or Atma is the infinite reservoir of wisdom. A Saint is a channel through whom the wisdom of God flows.

49. Have burning desire to serve the saints and sages, and to remain in their company.

## CHAPTER TEN

# THE WORLDLY LIFE

## I. NATURE OF THIS WORLD

1. This world is impermanent and it is full of miseries. Therefore worship God who is permanent and is an embodiment of wisdom and bliss.

2. If you think that the worldly objects alone are the whole good and if you attach yourself to them, your vision is blinded to the higher Truth. You are bound like the silk worm in the cocoon.

3. The lower is valid only until the Highest is realized. Even so, the world is valid only until God is realized.

4. Material welfare cannot give you inner contentment.

5. Everyday you run after sensual pleasure. After you have attained the object, its charm is lost; it does not give you pleasure as before. Still you do not cease your foolish pursuit. This is Maya.

6. Trust not this illusory world. It is a jugglery of Maya. It never pays what it promises.

7. Impermanent are youth, beauty, mundane life, possession of wealth, lordship and company with dear ones. A wise man never covets these things.

8. Death is stalking day and night over you and yet you think you shall live here eternally. This is Maya.

9. The initial glitter of false happiness that science promises has eventually to wear out.

10. Today man is convinced that it was a mirage that he was running after.

11. Worldly pleasure is mixed with pain, sorrow, exertion, anxiety and suffering.

12. This mundane life trembles in the balance like water on a lotus leaf. Where, then, is happiness here ?

13. If you see happiness and prosperity in the objects of this earth, you will suffer the fate of the drowning man who got on the crocodile's back mistaking it for a log of wood that would take him to the other shore.

14. Essenceless, dry and worthless are the earthly gains and lures. Yet the fool does not see that.

15. Awake, brave souls ! Nothing is impossible in this world. Awake ! Shake off this slumber of lethargy and sensual indulgence.

## II. AWAKE, O LONE TRAVELLER !

16. O traveller, listen. Wake up now. Develop dispassion. Do Sadhana.

17. Remember that you are only a pilgrim here.

18. This world is a public inn.

19. Your permanent abode is Atma or Brahman or the Eternal.

20. Always remember the transient and illusory nature of this earthly existence.

21. Youth fades like the evening flower. Strength vanishes like the rent cloud. Beauty disappears like a lightning. Attain the eternal Atman and become immortal.

22. All the achievements of the scientists are nothing when compared to the achievement of Vairagya and Viveka by an aspirant.

23. Beware of the senses. Become desireless You will attain deathlessness.

24. Running after the illusory sense-pleasures is futile. Seek and realize the eternal bliss of Atma within.

25. Come, ye, and drink at the fountain of bliss, in your own innermost Self or Atma.

26. Live your life in moderation and restraint. Prepare for renunciation.

27. Create not artificial wants and unnatural hunger for sensual objects. Cultivate dispassion and contentment.

28. Withdraw your senses from their objects and then make the mind desireless.

29. Sensual indulgence brings disease, exhaustion, weakness and loss of vigour. Therefore give up sensual indulgence.

30. The sensual objects are as harmful as poison.

31. Money and power fill the mind with vanity. Lust infatuates.

32. The attainment of absolute perfection is your goal of life.

33. The real goal of your aspiration, the true objects that you seek, is the realization of the Godhead within.

34. Lead a life of spiritual discipline, which is the necessary means to your great end or goal

35. Mind deceives. Attachment deludes. Therefore cultivate Vairagya or dispassion.

36. Sensual pleasure arrests the growth of the soul and defeats the purpose of life.

37. All sorrows have affection for sense-objects as their root. All fears also are born of affection.

38. Acquisition of wealth is only for increasing the delusion of the mind to excite miserliness, pride, fear and anger.

39. Moderate enjoyment of life is a conception alone that is not possible in actual practice. Do not be lenient to the mind.

40. If you want bliss eternal, seek for it in the Atman within, in God, the Fountain Source of supreme bliss.

41. The very nature of enjoyment is such that it tends to progressive increase in force each time the senses are indulged in.

42. The habit gets man in its grip and drags him down.

43. Difficulties after difficulties have bothered you. Sorrows after sorrows have tormented you, and yet you do not have dispassion. What a lamentable and deplorable state!

44. Everyday, every moment, pain and sorrow come in the guise of pleasures. Pleasure is the cause for pain. Pleasure is another name for pain. Beware. Beware.

45. Passion for the world and its objects is opposed to devotion to the Supreme Being, even as darkness is against light.

46. Therefore, a rigid self-control and self-denial become imperative in the march to spiritual progress and perfection.

## III. INDULGE NOT IN SENSUAL OBJECTS

47. Thought of sense-objects is the source of evil, pain and miseries.

48. Indulgence in mundane objects creates attachment and makes man thoroughly selfish.

49. A selfish man cares a pin for the betterment of anyone except himself.

50. Attachment and indulgence is the real cause for degeneracy and weakness of man.

51. It is the desire and imagination of the subject that shines as attraction in the object.

52. When you look at any object, you do not really look at the object, but at the conception or the idea you have of the object.

53. When the subject contacts the object, it only rejoices over its own desires and imagination and identifies itself with the desires.

54. As there is consciousness in the subject, it has the temporary consciousness of the absence of desires, when they are fulfilled.

55. The desires cease to function for a while, the desired objects being in union with the subject.

56. Sugar is not sweet, but the imagination is sweet. Woman is not beautiful, but the imagination is beautiful. Maya havocs through imagination. Take away the mind from the object; the object ceases to exist.

57. Sex-pleasure leads to nervous debility. Too much of sweets causes dyspepsia. Seek the eternal bliss in your own Atman, and rest peacefully for ever.

58. Happiness experienced is the experience of the cessation of desire.

59. If there is no desire for something, there can be no happiness derived from that something.

60. The mind with a desire is like a coloured glass through which you can look at any object as having that colour and nothing else.

61. Every desire increases pain by a degree of intensity equal to that of the desire.

62. Contact with objects only increases pain, as the foolish belief that objects bring pleasure is again and again confirmed and strengthenad, and as each contact creates a greater desire to repeat the effort for further contacts.

63. He who sees defects in contact with sense-objects and thus acquires dispassion, is fit for renunciation.

64. He who is full of attachment is drowned in passion. He develops desire and then craving takes a strong root in him.

65. The most sinful of all defects is craving.

66. Craving causes eternal suffering. Craving is the womb of vice, and is the dreadful impeller of sin.

67. Craving does not become old even when the person is old.

68. Craving is a disease which persists till the end of life.

69. Only by renouncing craving can one hope to get eternal happiness.

## IV. RENOUNCE WORLDLINESS COMPLETELY

70. Renunciation of the craving for sense-pleasures is the pathway to permanent happiness.

71. Satiation of desire comes from its renunciation.

72. Renunciation alone can make you fearless and happy. It is the bestower of peace and immortality.

73. One should get disgusted with the world through right understanding, discrimination and by looking into the defects of sensual life and not merely through traditional belief. (Disgust with the world here is implied disgust with worldliness.)

74. Reason should strengthen faith; logic should supplement intuition. This shall bring about Vairagya born of Viveka.

75. Vairagya is not possible without analytical knowledge.

76. Conviction is not possible without reason supported by faith.

77. Power of analysis comes to a person, first through past meritorious deeds, next through Satsanga, and later through Swadhyaya and Vichara.

78. He who has conquered his passions, desires and cravings, becomes a centre of peace and joy.

79. In renunciation lies your salvation. There is no other way.

80. The lesser the desires, the greater the freedom.

81. Deathlessness is the result of desirelessness.

82. The desire to attain knowledge of the Self will dawn only in the person who is free from desires, who has a pure mind, and who is quite disgusted with this worldly life.

83. Renunciation is the precursor of meditation.

84. Renunciation empties the individual of all desires and attachments.

85. Renunciation is the basis of non-attachment.

86. Renunciation is strength supreme.

87. Renunciation alone eliminates all fear.

88. Perfect freedom is absolute desirelessness.

89. Renounce your caste for the sake of the country, and renounce everything for the sake of immortality.

90. He who is merely deprived of sense-objects is not a man of renunciation.

91. All pleasures are pains only in another form.

92. There can be no real service, no real social work, no real philanthropy, no real patriotism, no real national growth, without the true spirit of renunciation.

## V. CONTROL YOURSELF : ATTAIN HAPPINESS

93. Self-control is the very key to beatitude and immortal bliss.

94. Self-control is a universal rule which applies to all men and women, at all places, and at all times.

95. Self-control is Dharma which supports the life of the universe,

96. Self-restraint gives strength, peace, contentment and is conducive to steady knowledge.

97. Indulgence in objects is the effect of the failure of the individual to discriminate Truth from untruth.

98 Desire to have contact with and to enjoy external objects is the outcome of the ignorance of Truth or God.

99. Self-control is the restraint of the outgoing tendencies of the mind.

100. Unrestrained senses do much havoc.

101. Happiness is that internal state of perfect satisfaction, peace and joy wherein there is neither craving, nor desire, neither pain, nor sorrow.

102. The centre of happiness is one's own Self or Atma.

103. Melt yourself in the love for that one, immortal Consciousness.

104. This is possible through the knowledge of the Self or Atma within.

105. Real living is not self-indulgence, but self-expression.

106. Self-indulgence leads to the loss of self-control.

107. Desire for name, fame, power, wealth, contradicts the truth that Atma alone is real.

108. There is internal peace, which is not disturbed by external happenings. This is the supreme peace of the Soul or Atma.

109. Nothing which is finite and limited can give you lasting satisfaction.

110. Become ye the messengers of Truth Eternal, the life and light of this world.

111. Lead a life which befits this glorious ideal of existence.

112. He knows peace who has forgotten desires, who is ever content.

113. Vairagya is the gateway to the knowledge of Brahman.

114. He is truly wise who considers all mundane objects as the dung of the pig.

115. Who is happy? Is he the king with an unbalanced and unbridled mind living in a palace, or a saint with a calm and balanced mind living in a grass hut on the sacred banks of the Ganges? Certainly, the latter is the most happy person in the world.

*Chapter Eleven*

# ERADICATE ALL EVIL TRAITS

## I. UNDIVINE QUALITIES LEAD TO PAIN

1. Adharma is selfishness and egoism, which leads to suffering, pain, failure and death.

2. Selfishness and cravings fatten the ego and thus take you farther from the Divine.

3. Jealousy truly burns the heart.

4. Man feels that he is weak and helpless. Vicious habits, vicious thoughts and vicious desires coustitute his weakness and frustration.

5. Lust, greed and selfishness have drawn man from his true life in the Spirit into the materialistic life

6. Lust is a persistent disease.

## II. GIVE UP SIN

7. Any act, whether physical or mental, which impresses you with Raga (like) and Dwesha (dislike), is a sin.

8. Sins are children of the demon of desire for pleasure and power.

9. Identification with the body or the feeling which gives rise to passions, is a sin.

10. Lust is a cloud. It conceals the light of the Atman or soul.

11. Violence and cruelty are totally incompatible with love.

12. Greed and craving for wealth is a great evil,

13. Kill the enemy of passion and hoist the banner of peace.

14. Drinking is the mother to all sorts of evil. Give up drinking at once.

15. You are forced by the habit to drink and drinking strengthens the habit. This is a vicious circle.

16. Opium, *ganja*, *charas*, are the kith and kin of liquor. They kill your brain, intellect, finer emotions and sentiments.

17. A man who utters falsehood needs a very strong memory and a sharp intellect, since he has to support one lie by another.

## III. Conquer Passion and Anger

18. Passion is the instinctive urge for externalization which effects self-preservation and self-multiplication.

19. Passion is the diversifying power which is directly opposite to the force that moves towards the integration of Being.

20. The satisfaction of the sex impulse begets a delusive pleasure, but it has a disastrous effect on the spiritual well-being of the person.

21. Lack of discrimination and absence of spiritual Sadhana are the main causes for all sexual diversions.

22. Remembrance of the skeleton and the dead body of a woman will induce dispassion in the mind.

23. The sex-impulse cannot be eradicated by physical abstinence alone. Japa, Kirtan, meditation,

Sattvic food and enquiry alone can destroy the sex-impulse.

24. Gluttony is a fall from Brahmacharya and a failure of the attempt in attaining spiritual progress.

25. Talkativeness is a misuse of constructive energy and is a break of Brahmacharya.

26. Passion governs man and kindles the fire of desire, greed, attachment, egoism, and anger.

27. Greed, lust, and anger enslave and obscure the mind.

28. Anger is the product of passion.

29. Anger is the form and medium cruelty expresses itself through.

30. Harming and lying are disintegrating tendencies, and hence act as barriers to the progress of the soul, sought through Brahmacharya.

31. A lustful man is dead to reason. So, too, an angry man.

32. Cruelty, corruption, cut-throat, competition jealousy, enmity and hatred are all due to the various passions of the lower nature.

33. All harsh and rude speech is Himsa.

34. Slighting or showing deliberate discourtesy to a person before others is wanton Himsa.

35. To fail to relieve another's pain or even to neglect to go to the person in distress is a sort of Himsa. It is the sin of omission.

36. Wounding the feelings of others by gesture, expression, tone of voice and unkind words, is also Himsa.

37. Exclusiveness is an anti-social force. One should be openhearted and effable.

38. A selfish man lacks moral courage.

39. It is the false, self-arrogating egoistic self that impels man to be selfish, to be greedy, angry and lustful.

40. Moha or infatuation totally upsets one's vision of right and wrong.

41. Excessive sleep and inertia form the negative phase of cupidity.

42. Violence and Godlessness are never desirable.

43. Nip irritability in its bud through vigilance and Japa Allow it not to assume the form of a big wave of anger.

44. Destroy evil qualities. Annihilate lust.

45. Counteract evil tendencies by leading the Divine life and by Satsanga or association with the saints and sages.

### *Chapter Twelve*

# WORSHIPFUL SERVICE IS YOGA

## I. Selfless Service is Divine Worship

1. Selfless service, or Nishkama Karma Yoga, transforms the animal nature of man into the Divine.

2. Selfless work makes man God.

3. Selfless service to humanity with Atma-bhav is the truth which facilitates progress and prevents back-sliding in the spiritual path.

4. He who does service to humanity is dear to the Lord.

5. Service to the poor is the highest religion.

6. Service to the poor is better than vows, Pooja, etc.

7. The little acts of kindness and love you do to the poor and the afflicted, are all really done unto God.

8. A spirit of selfless service should be the motto of all.

9. Serve. Service breaks the ego, and expands the heart.

## II. Glory of Karma Yoga

10. Build your life on the great ideal of selfless service. All other ideals and virtues will manifest through this great ideal of selfless service.

11. Service opens the heart, widens the consciousness, and deepens the spirit.

12. Every selfless act is but an expression of love and purity of heart.

13. He who does good to humanity is the most beloved child of God.

14. He who employs his wealth, his thought and speech to advance the good of others, is a glorious, man. He is a veritable God an earth.

15. A selfless, dutiful person is peaceful, wherever he is placed. He radiates peace all around him.

16. In the practice of Karma Yoga, the Sevak offers his ego as a sacrifice at the altar of universal love and obtains purity of mind, which is the basis of all spiritual progress.

17. Feed your mind with the thought of God, your heart with purity, and your hands with selfless service.

### III. Serve and Evolve

18. Learn the secret of work and practise dynamic Karma Yoga.

19. If you want to serve another man really, you should please him in all respects. You should not do him anything that pleases you, and not him.

20. Karma should be done as a necessity of individual life and not as a process of self-satisfaction. This is the distinction between selflessness and selfishness.

21. Prepare your life for service to God and humanity.

22. When you work in the world for the uplift of the people, you may feel weak on account of drainage of energy. Retire in seclusion. Refill and

recharge your battery by doing intense Sadhana. Then come back to the world.

23. Just as you can build your character in a good or bad way by sublime or base thinking, so also you can shape your favourable or unfavourable circumstances by good or bad actions, and attitudes.

24. Absolutely selfless actions can only be done by a sage who lives in Atma.

25. Cultivate an overwhelming eagerness and strong yearning to help the afflicted and to serve the poor, the sick and the saints.

26. A solemn determination to do one's own duty, and the cultivation of the spirit of service are the brick and mortar that are indispensable for nation-building.

27. To serve and not wait to be served is the secret of harmony, joy and human well-being.

28. The axe to destroy the root of Karma-tree is to do all actions as a sacrifice unto the Lord.

29. Lord Jesus and Lord Buddha still live in the hearts of all, because they did tremendous service to humanity.

30. The spirit of service must enter every nerve, cell, tissue, and bone of your body. It must be ingrained in every spiritual aspirant.

31. All that you achieve through selfless service, dedicate entirely to the Lord.

*Chapter Thirteen*

# ATTAIN BLISS THROUGH DIVINE LOVE

## I. Path of Divine Love

1. Bhakti is the central method for approaching God.

2. Love is the Universal Religion, because God is Love, and God is one, and there is no other.

3. Cultivate divine love. Through divine love the individual soul becomes entirely absorbed in God.

4. Desire nothing but the Lord.

5. There is nothing in the world that love cannot achieve.

6. Divine love is the seed of the tree of Perfection.

7. There is neither bargaining nor fear, nor rival in devotion.

8. Have total resignation and surrender to the Will of God.

9. Give your heart to God. This is the best offering to God.

10. So long as you do not behold all as Atma, practise devotion or Bhakti.

11. You will have to do only one thing. All other acts are useless. Remain soaked in the remembrance of the Lord with one-pointed mind.

12. Love softens the hard personality, melts the mind and takes you to God.

13. The Lord Himself seeks for His seat the heart of one who is humble, devoted and pure.

14. The food of the soul is divine love. Feed the soul with pure love.

15. Love the meanest of creation as your own Self. Then alone you will attain God-realization.

## II. Divine Name and Upasana

16. God's name is the greatest treasure. Accumulate the wealth of divine name.

17. When you recite the Lord's name, think of the Lord. Allow not the mind to wander.

18. Recite the Lord's name with feeling and devotion.

19. Mere recitation of the Name with fixing the mind on the Lord is like rowing a boat without pulling up the anchor.

20. The name of God is identical with God.

21. The Lord asks not for great things, but for a little devotion, a little Kirtan, a little prayer, a little Japa, and a little service.

22. Mantra is Divinity encased within a sound structure.

23. The repetition of a Mantra has a mysterious power of bringing about the manifestation of the Divinity, just as the splitting of atom manifests tremendous forces latent in it.

24. Japa of any Mantra should be initiated by a Guru.

25. Without Guru's Upadesh you cannot attain the full benefit of study and Sadhana.

26. Let not the winds of lust, greed, hatred, anger and egoism extinguish the flame of spiritual aspiration.

27. Japa, Kirtan, Nama-Smaran will ignite the lamp of love in your heart.

28. Pure love is a divine flame.

29. Upasana or worship is the method of subduing the distracting character of the mind through concentration on God.

30. Upasana is a mental act.

31. If you want to worship Lord Siva, you must have a full understanding and knowledge of Siva Tatwa and His Vaibhava.

32. In mental worship or Manasik Puja, offer Akasa as cloth, the heart as flower, the element fire as light, the Anahata sound as ringing of bell, the sense of smell as perfume, the five Pranas as incense, the mind as Arghya.

## III. Faith

33. Faith is the greatest saviour.

34. Faith is the only bulwark against the attack of perverted reason.

35. Have absolute faith in the unity and the oneness of God.

36. For faith, one has to start with humility and reverence, and with the admission that one knows nothing.

37. Devotion to God is necessary to keep the mind pure. Have in His boundless grace, mercy and compassion.

38. Faith is the sweet flower of love; harmlessness is its fragrance.

39. Reason is a poor thing. It gets blurred It is not an end by itself.

## IV. Prayer and Self-Surrender

40. Pray to the Lord fervently from the bottom of your heart. Pray without selfishness, or reservation. The Lord will surely hear your prayer. He hears the foot-fall of even an ant.

41. Prayer is a help to the helpless, strength to the weak, and eyes to the blind.

42. God does not accept prayer without purity and devotion.

43. True prayer is the earnest attempt to lay oneself open fully to the Divine Will.

44. The way out of sin, passion and darkness, is the way of self-surrender to the Lord.

45. To be the Lord's perfect instrument is to realize Him, and to become the Lord Himself.

46. The kitten mews and the cat runs to it and carries it away. Even so the devotee cries and the Lord comes to his rescue.

## V. Saturate Yourself in Divine Love

47. Love all. Love sweetens all actions.

48. Love grows by service, by giving.

49. Joy, bliss, peace, expansion of heart, God-realization are the fruits of pure love.

50. Love softens the hard personality and takes one to God.

51. Love is the living essence of the divine nature which beams full of all goodness.

52. Love alone can conquer the heart of others.

53. The love of Self or one's own Atma is the basis of all loves.

54. The ultimate purpose of all loves is the realization of the oneness of Self in all.

55. Love knows no difference. It is a great leveller.

56. Life is a sweet flower of which love is the honey.

57. Talk in love. Think in love. Serve in love. Walk in love. Become an embodiment of love.

58. There is no knowledge without devotion.

59. Devotion is the flower, and knowledge is the fruit.

60. God asks a man not his caste or creed, but only if there is love in his heart.

61. When the devotee develops Bhava, he becomes speechless, his breath is suspended. Kumbhak or retention of breath comes by itself.

62. In Bhakti Yoga the culture of emotions is essential.

63. You may deliver lectures for hours together. You may know by heart the whole Gita, Upanishads, and Brahma Sutras. What would all that profit you without devotion to God, and His grace?

64. Bliss is a fruit found in the garden of spirituality, watered by the ambrosial showers of love.

65. Love all. Include all in the warm embrace of your love.

66. Love is the watchword of this world. Love all.

## VI. True Love

67. Make the love of God the end of all your actions.

68. To love means, in the philosophical sense, to discover one's identity with the object of love.

69 Divine love is altogether different from human love.

70. Sri Krishna's attitude to Radha is not at all like that of a man for a woman.

71. Love is polluted when it is directed towards an object that is defined by space.

72. You all love something or somebody if not God – women, children, domestic pets, sensual pleasure, power, business, motor cars, nice clothes, bungalows, and so on.

73. Love is nectar. Love is the greatest power on earth. Love alone can transform the world.

74. If you do not love humanity, you cannot know God, for God is love, and love is God.

75. Love, in its dynamic aspect, becomes selfless service, a thirst to serve humanity, and to work for the commonweal.

76. Love only the limitless Absolute

77. Love for God or the Absolute will make you drink the immortal Essence, after which there is no sorrow, no pain, no more weeping.

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*Chapter Fourteen*

# THE SCIENCE OF THE SELF

## I. Who is a Wise Man?

1. He is truly learned who has Brahma Jnana or Wisdom of the Supreme Self.

2. He is truly great who has knowledge of the Self or Atma.

3. Knowledge is difficult to explain, harder still is it to understand it and extremely difficult to practise.

4. The Atman cannot be made an object of the intellect, because it is infinite, all-pervading, subtle Spirit. It is the source for the intellect.

5. That is Knowledge which leads to control of mind and the senses, to the attainment of Brahma Jnana or Wisdom of the Self.

6. That is Knowledge which leads to perfection, freedom, independence, immortality, eternal bliss, and everlasting peace.

7. This Atman cannot be attained by a sensual man.

8. He who knows the inner Self or Atma will attain immortality and eternal bliss.

## II. The Immortal Self

9. The Atma or the Self is the substratum of everything.

10. The Self is the Spirit behind all phenomena.

11. Body is mortal; mind is mortal. Both are compounds. Atman is Spirit, and is immortal.

12. Brahman is that which is permanent in things that change.

13. Brahman is a living, eternal Reality. He is the inner Ruler. There can be no division or partition in Brahman. Brahman is infinite, indivisible.

14. Brahman is Vastu Tantra. It is dependent on the object of knowledge.

15. The knowledge of Brahman is not dependent on the object of knowledge.

16. The knowledge of Brahman is dependent on itself.

17. Thoughts and actions are dependent on the individual.

18. One can change his thoughts and actions as he likes. They are Purusha Tantra, dependent on the individual subject.

19. Brahma Jnana is possible after effacing oneself.

20. The glory of Atman is untainted by external changes.

21. The Atman is the Controller and the Director of the mind, Prana and the senses.

22. The body is not the Self or Atma. The Atman is distinct from the body.

23. Brahman or the Absolute is described in a series of negations-"Neti, Neti," "not this, not this."

24. Brahman is beyond names and forms. He is the real, unconditioned Sat.

25. Brahman is Truth, Love, Light of lights, embodiment of Peace, Knowledge, Bliss, and Beauty.

26. Para Brahman or the Absolute cannot be described, because all our terms are relative.

27, The seer is distinct from the seen. The seer is Atma. The seen.is the mind and the visible universe

28. The body cannot exist without the Self or Atma, but the Atma can exist without the body.

29. The senses are not the Self or Atma. The mind is not the Self. The intellect is not the Self. The vital force or Prana is not the Self.

30. The nature of the Self or Atman can be defined by what it is not, and not what it is.

31. Where there is no 'two' there is the non-dual, Brahman or the Absolute.

32. The very nature of the Absolute, or Pure Consciousness, is unalloyed, supreme Peace.

33. The Atman reveals Itself, when the individual consciousness is lost.

34. He who knows the Supreme, attains eternal bliss and immortality.

### III. Moksha or Liberation

35. Moksha is freedom from births and deaths or metempsychosis.

36. Moksha is not a negative state of absence of pain and sorrow, but a positive experience of absolute bliss.

37 Mukti is your real nature. You are always That. Mukti is release or Kaivalya.

38. Brahma Jnana or Self-knowledge is the immediate means to liberation,

39. Spiritual Aparoksha Anubhava is direct realization of Atman or Brahman. The Individual soul becomes identical with the Supreme Self.

40 The knowledge of the identity of the individual soul and the Supreme Soul, originating from meditation on the significance of Tat Twam Asi (Thou art That), is the means to liberation.

41. You are the all-pervading, immortal, Satchitananda Atma. This is the substance of Vedanta This is the essence of all knowledge.

42. The identity of the Jivatma with the Paramatma, and the unreality of the world is the fundamental theme of Upanishads.

43 The knowledge of Atma eradicates illusion, doubts, worries, and sufferings. It bestows everlasting quiescence, happiness and blessedness.

44. The knowledge of Atma proceeds from self-restraint, mental purity and equipoise, and Divine Grace

45. Bliss is your own nature. It is inside, in your own Atma or soul. Seek it not outside.

46. Birth brings death; death brings rebirth: Attain Atma Jnana and go beyond birth and death.

47. To know Brahman is to become Brahman.

## IV. THE SUPREME TRUTH

48. Truth is only to be found in the Self and yet man always tries to seek it everywhere, except where it exists.

49. Truth is not inert existence. It is Existence-Consciousness.

50. Truth is the Law of the entire universe.

51. Truth is the sustaining factor behind all.

52. Reality, which is changeless, cannot be known by the changing agencies such as the mind and the senses. It is to be realized through intuition.

53. Non-contradiction is the test of Reality.

54. Only after ceasing to run behind unreal objects can one seek the Truth underlying all appearances.

55. Reality is experience-whole.

56. Eternally existent Reality is also Knowledge and Bliss Absolute.

57. Truth, in its dynamic aspect, manifests itself in the forms of all positive, divine virtues, and makes life worth living.

## V. TRUE BLESSEDNESS

58. The best wealth is the knowledge of Truth or Atma.

59. In oneness, desire absorbs itself into itself and finds no other object to desire for.

60. He never dies, who knows the Immortal, the Imperishable, the Unchangeable.

61. He is an unfortunate and most miserable man who dies without the knowledge of the Self, or Atma Jnana

62. Atman is an ocean without shore and surface. It is mere Existence, Consciousness, and Bliss.

63. The Atman is the Light of the universe. It *is.* Therefore, all are It shines. Therefore, every-

thing shines. It is free. Therefore, all strive for Freedom.

64. The Supreme Self is experienced in the fourth state of Consciousness—Turiya.

65. There the Self is neither this, nor that. It is everything.

66. Brahman is peaceful blessed and non-dual.

67. There is the cessation of all phenomena in Brahman.

68. Brahman should be known and realized. This is the purpose of life.

69. The place where there is neither sorrow, nor death, is Atman or Brahman.

70. Self-knowledge or Atma Jnana is the Supreme Good.

71. Man does actions with expectation of fruits and thus gets more births. In this way the course of worldly life revolves like a wheel.

72. Removal of ignorance is the only means for destroying the course of worldly life.

73. Knowledge of Atma alone is capable of annihilating egoism.

74. Action cannot destroy egoism, which is born of ignorance, and is not its contrary or opposite.

75. Humanity as a whole is passing through a great turmoil. The only remedy to get over this, is the practice of Vedantic unity or oneness in daily life.

76. Vedanta speaks of universal Atma-hood or Self-hood. Universal brotherhood is an inadequate expression to denote abounding love.

77. Vedanta is a system not only of thought, but also of life.

78. Vedanta is the highest rung in religion and philosophy of the Hindus.

79. Have a firm conviction that you are one with the changeless, innermost Atma.

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### CHAPTER FIFTEEN

# MIND AND MAN

## I. MYSTERIOUS MIND

1. The human mind, at birth, resembles a writing table that has never been used.

2. With the dawn of reason come the first moral principles.

3. Mind is subtle matter It is the instrument for manifesting Prana.

4. The condition of the body depends upon how the Prana works.

5. The condition of the Prana depends upon how the mind works and what desires it has.

6. Your inner nature is revealed by your manners, behaviour, conduct and character.

7. Your mind is known by your speech and action.

8. When the mind is serene, the body also becomes healthy.

9. The mind cannot grasp more than one thing at a time.

10. The mind is a bundle of thoughts, desires, cravings and impressions.

11. The whole history of creation is inscribed in the mind.

12. Mind is power that moulds and makes a man.

13. Mind alone is Maya.

14. The man dances in the theatre of this world to the music of the organs.

15. The mind is not self-luminous. It fluctuates. It is sometimes dull and sometimes brilliant. It cannot be the self-luminous Atma.

16. The mind is the battlefield of Kurukshetra where the forces of good and evil are pitted against each other.

17. Worms, animals, human beings and Devas dwell, in essence, in your mind.

18. An empty mind is the workshop of the devil.

## II. LOWER MIND

19. Your greatest enemy is your own lower mind. Slay this mind with the sword of dispassion and discrimination.

20. It is the inner enemy that is more dangerous than any other enemy outside. That inner enemy is your lower nature.

21. The task of fighting with the lower mind requires single-minded and courageous effort.

22. The deluding mind is the thief who has stolen the Atmic pearl.

23. Slay the mind and get back the Atmic pearl. Be quick. Tarry not even a minute.

24. Iron is cut by iron. Even so, the lower mind is destroyed by the higher mind.

## III. MASTERY OVER MIND

25. What is the highest achievement? It is mastery over one's own mind. It is Self-realization.

26. He who has controlled his own mind, knows the secret of every mind.

27. Develop an attitude of non-attachment and of witnessing to the activities of the mind.

28. Iron touched by the philosopher's stone is changed into gold. The dirty waters getting mixed with the Ganges become pure and sacred. Even so, the dirty mind becomes pure by getting attached to the Lord through devotion and meditation.

29. Goodness dawns when the mind ceases to function in the lower plane.

### CHAPTER SIXTEEN

# GREATEST FACTOR IN SELF-REALIZATION

## I. GURU, THE PIVOT OF SPIRITUAL LIFE

1. Without Guru you cannot achieve anything in the spiritual path.

2. To light a candle, you need a burning candle. Even so, an illumined soul alone can enlighten another soul.

3. The help and guidance of a Sat Guru is essential to cross this ocean of worldly existence.

4. Devotion to the lotus-feet of your Guru is the first requisite in the spiritual path.

5. If Guru is pleased, the Lord Himself is pleased; if Guru is displeased, the Lord is displeased.

6. Grace of the Teacher, and the Mercy of the Lord give the firm conviction "I am Brahman" to the aspirant.

7. God is Guru. Guru is God.

8. *Acharyavan purusho veda*—He who has a Guru knows the Truth or the Absolute.

## II. GLORY OF GURU

9. Guru should not be regarded as a mere human being.

10. Make no distinction between Guru, Mantra, and Deveta.

11. The place where Guru dwells is Kailasa. The house in which he lives is Kashi or Varanasi

12. The water of the Guru's feet is Amrita. The Mantra uttered by his fair mouth is Brahman Himself.

13. Guru is the place of pilgrimage.

14. Guru is fire. Guru is Surya. Guru is the whole world.

15. All places of pilgrimage in the entire universe reside in the body of the Guru.

16. Brahma, Vishnu, Siva, Parvati, Indra, all Devas, all sacred rivers are eternally seated in the Guru's body.

17. There is no difference between Guru and Ishtadevata.

18. Service of Guru is service of God.

## III. WHO IS A GURU

19. He who initiates Mantra is Diksha Guru or initiatory Guru.

20. He who teaches the various forms of Sadhana and Yoga is Siksha Guru, or the teaching Guru.

21. Of these two, he is the Supreme Guru, from whom the great Mantra of Ishtadevata has been heard and learnt, and by him alone Siddhis can be attained.

22. He who is pure in thought, word and deed, who has mastery over the senses, who has knowledge of the scriptures, who is truthful, serene, and who has God-realization, is a Guru.

23. Let each man take the path according to his capacity, temperament and understanding. His Sat Guru will meet him along that path.

24. A man of bad character cannot be a Guru.

25. I always bow down to the lotus-feet of my Guru or Preceptor, by whose grace I have known for ever that "I am Brahman" and that the whole of the phenomenal universe is superimposed on me like the snake in the rope.

## IV. INSTRUCTIONS TO DISCIPLES

26. Competent disciples are never in want of competent Gurus.

27. The disciple achieves results in proportion to his faith in his Guru.

28. The possession of university-degrees cannot entitle a man to be an examiner of a Guru.

29. It is the height of impertinence and foolishness on his part, blinded by the vanity of worldly knowledge, to test the spiritual knowledge of the Guru.

30. A true disciple is concerned only the divine nature of the Guru.

31. The Guru's actions as man is not the disciple's concern.

32. Guru's grace is the only means for making the soul turn towards God.

33. The descent of the Master's grace can transmute mundane life into divine life.

34. Guru's grace works in the form of Sadhana in the aspirant.

35. Guru is dispeller of ignorance from the mind of the disciple.

36. Just as service done to Guru purifies the heart of the disciple, so also faith in him opens the

portals of the mind for the entrance of the divine light.

37. Even greater than a mother's love for her own child, is the love of the Guru for the disciple.

38. The Guru teaches through personal example. Learn it and act wisely.

39. The day-to-day conduct of the Guru is a living ideal to the disciple, who is observant.

40. The life of the Guru is a living sermon to the sincere disciple.

41. The form of the Guru is the root of Dhyana, the lotus-feet of the Guru is the root of Pooja, the word of the Guru is the root of Mantras, and the grace of the Guru is the root of salvation.

## CHAPTER SEVENTEEN

# SADHANA AND SELF-REALIZATION

### I. SPIRITUAL LIFE

1. Spiritual life is a journey over an unknown path which is as sharp as the edge of a razor.

2. March forward steadily in the spiritual path courageously and perseveringly.

3. A great illumination surely awaits the sincere aspirant at the journey's end.

4. The aspirant must travel alone in the dark, but the light of faith will guide him and the strength of devotion will sustain him.

5. The tract ahead cannot be seen, going is uncertain and many pitfalls await the unwary, but the divine grace and light guide the true seeker at every step.

6. Spiritual life is the conquest and subdual of the animal-nature and the sublimation of the human into the divine nature.

7. Truth becomes real to the aspirant. This is Self-realization.

8. Hold fast to the supreme light of Truth. It will illuminate you on your spiritual journey.

9. O Ram! Look thou not back, but march forward. Thou wilt surely attain bliss immortal.

10. Come out victorious, O Ram! Wear the laurels of peace and enter the self-effulgent, infinite

realm of immortal bliss, which is beyond time and space.

## II. ESSENTIALS OF SPIRITUAL LIFE

11. Purity of mind, Vairagya, annihilation of ego, burning aspiration and steadfastness are essential for God-realization.

12. Without purity, faith, devotion, dispassion and unceasing effort, freedom or emancipation cannot be attained.

13. If you are established in purity of heart, all defects and weaknesses will vanish by themselves.

14. You must have faith, devotion, serenity, humility, dispassion and earnestness. Then alone you will obtain peace everlasting, spiritual enlightenment, and full union with the Lord.

15. Selflessness is the alpha and omega of all Sadhanas and Yogas in all religions.

16. Detach and attach. Detach the mind from worldly objects and attach it to the Lord. This is the essence of religion. This is the essence of all spiritual Sadhanas.

17. The whole meaning of the spiritual life is to get rid of egoism and live in the Eternal.

18. Devotion, dedication and discipline are the means to the attainment of wisdom, eternal bliss, and everlasting peace.

19. Eradicate all sense of distinciton, difference and separateness. Be all-inclusive.

20. Keep company with saints and sages, with the devout and virtuous. You will be elevated and inspired.

21. In Brahma Vidya or the Science of Atma, or Reality, no progress is possible without the active co-operation of the Preceptor and the disciple.

22. The disciple must have absolute faith in the Preceptor.

23. Each individual, by his own efforts, draws to himself the Lord.

24. O Ram! Let thy life be a radiance of purity now and for ever. Purify thy mind in the flame of devotion and wisdom.

25. The path by which the sages reach perfection is the path of Truth. There is no other way to freedom or emancipation.

26. You need neither art, nor science, neither study, nor erudition for God-realization, but faith, purity and devotion.

27 Faith, hope and love will animate and vitalize you. Therefore, have faith. Be hopeful and cultivate love.

28. Purity of heart is a gateway to God.

29. Have a living faith, an unshakable, unswerving faith in God, in the scriptures, and in the words of your Guru. Then alone you will attain God-realization.

30. With simplicity and love in your heart, with truth, fearlessness and purity, with devotion and meditation, you can reach the realm of immortal bliss and everlasting peace.

31. Become pure; be good, humble, faithful and devoted. Then you will know what God is.

## III. Importance of Spiritual Practice

32. Spiritual life, or spiritual discipline, is the key to Self-realization.

33. Unremitting and regular efforts on the aspirant's part are indispensable.

34. Sadhana should not be neglected under any circumstances.

35. It should become part of your life and natural like breathing

36 Equip yourself with self-control and other virtues which are the means to liberation.

37. Stop all discussions and quarrels. Be practical. Act. Find out your relationship with the Absolute.

33. Self-realization is not possible without unciation, selfless service, and devotion.

39. Pray and meditate. You will obtain the key to blessedness.

40. Selfless service, generosity and meditation lead to God-realization quickly.

41. Become proficient in meditation through regular practice. Check the wandering mind. Dwell in the Supreme Self. You will attain Self-realization.

42. You should strive long and rigorously. Then alone you can attain mastery over the lower self.

43. Whether you will attain Samadhi tomorrow or after many births depends upon the purity of your mind, intensity of Sadhana, dispassion, discrimination and aspiration.

44. Argue not. Ask no more questions. Practise. Discriminate. Meditate. Realize.

45. Purushartha is self-effort. It is specially used in the meaning of effort for Self-realization.

46. The practice of moral and spiritual disciplines culminates in the realization of the Self or wisdom of Atma.

47. You will have to place yourself each step in the ladder of Yoga.

## IV. IMPORTANT SADHANAS

48. Shun sense-enjoyments. Conquer the objects of the senses. Meditate and freely drink the nectar of the knowledge of the Upanishads.

49. Practice of virtues such as self-control, serenity, dispassion, and study of the Upanishads is very necessary till you get a firm understanding of the sentence "I am Brahman."

50. Purify your heart first. Get rid of selfishness, greed, jealousy and hatred.

51. When the mind is thoroughly purified, when all Vasanas (desires) are destroyed and when you transcend the three Gunas, you will attain Nirvikalpa Samadhi.

52. The path of devotion or Bhakti Yoga is for those who are not yet thoroughly indifferent and also not too much attached.

53. In whatever name and form you adore the Lord, you will realize Him through that name and form

54. Karma and Upasana are steps that lead to Jnana or wisdom.

55. The body becomes steady and firm, the mind becomes calm and unshaken and the aspirant becomes fit for the higher Vedantic meditation through purification attained through Karma and Upasana.

56. Study of scriptures, Satsanga, Vairagya, intense yearning for God, increase the Bhava

57. With the increase of Bhava, the results of Japa are infinite.

58. The attempt for Self-knowledge, or Self-realization, should be preceded by the longing for the same, as the result of renunciation and discrimination.

59. Humility is your guide. Humility is your teacher.

60. Have a balanced mind that is constantly permeated with wisdom and everlasting discrimination between what is right and what is wrong.

61. Cultivate serenity, silence and cosmic love.

62. Practise truth, cosmic love, purity, humility. Meditate regularly, vigorously and seriously. You will have luminous intuition and glowing experiences.

63. Be pious. Eat a little. Sleep a little. Talk a little. Be virtuous. Meditate vigorously. You will attain God-realization.

64. Purity of heart is the key by which the door of intuition that leads to the abode of supreme bliss is opened.

65. Let your faith be sincere and steadfast. You will grow in spirituality.

66. Aspire ceaselessly. Strive sincerely. Practise regularly. Serve untiringly. Meditate spontaneously. You will reach the goal quickly.

67. Wish nothing. Want nothing. Desire nothing. Hope nothing. Expect nothing. You will be blessed. You will be the King of kings. You will attain Perfection.

68. Meditation, prayer and single-minded devotion will help you to have the vision of God, His Beauty, Greatness, and Grandeur.

69. Constant repetition of God's name mentally and verbally, and meditation on Him and His attributes, will lead to the attainment of God-realization.

70. Lose all sense of duality in the supreme experience of love.

71. Stop the mind-wandering through dispassion, discrimination and meditation.

72. Mentally repeat always: Prem, Ananda, Shanti. All evil, negative thoughts will die.

73. You are tempted, disturbed and defiled by sensual objects. The only remedy is meditation on the Lord with a dispassionate heart.

74. Crucify the flesh. Lead the life divine. Realize the Atma or the Spirit.

75. The road to the abode of God is long and arduous. There is no short cut or royal road.

76. Everyone must undergo the same disciplines. Everyone must purify one's mind through selfless service of humanity and recitation of the Lord's Name.

77. Obedience, punctuality and cleanliness are the three ingredients of discipline.

78. Stand up, be bold, be cheerful. Be strong. Rely on your own Self. Get the power and strength from within.

## V. Secret of Success in Sadhana

79. Sincerity and regularity in Sadhana are the secrets of success in the spiritual path.

80. Sadhana is impossible without Brahmacharya.

81. The aspirant who carelessly neglects the all-important Yama, or self-restraint, never progresses in the spiritual life.

82. Brahmacharya expresses itself as perfect purity in thought, word and deed.

83. Every thought, every feeling and sentiment of the aspirant must be pure as crystal

84. The character of the aspirant must be spotless.

85. Even the least or the slightest trace of sensuality ought not to taint the nature of the Brahmachari.

86 The aspirant must be inspired by a positive passion for purity

87. There must be the burning desire to be spotlessly pure.

88. The idea of lust should be completely eschewed.

89. This should be the standard that the aspirant should strive to attain.

90. The glory and grandeur of the Brahmacharya-ideal should never be lost sight of.

91. Absolute purity is essentially the quality of the Divinity.

92. A true Brahmachari is a veritable God on earth.

93. When all the impurities of the mind are annihilated, then Self-knowledge dawns.

94. Be judicious and cautious in restraining the mind. Do not identify yourself with evil Vrittis.

95. Open yourself to the Divine in you. This is an essential condition of divine perfection.

96. The life of an aspirant is one long series of renunciation and daily sacrifice.

97. He lives to serve others and make them happy.

98. The door of Immortality is open to that man who is endowed with dispassion, discrimination, devotion and who meditates regularly and constantly.

99. He who is humble and forgiving, who has controlled his senses, and who remembers the Lord at all times goes to the region of Supreme Peace.

100. He who is sincere, patient, persevering and earnest, will make great progress in the spiritual path.

## VI. Overcome Temptations

101. Temptations will assail even a very advanced aspirant. Cultivate more dispassion and do more rigorous Sadhana now.

102. Every temptation is a test of your spiritual strength.

103. Every difficulty is a test of your faith in God.

104. Every disease is a Karmic purgation.

105. An undisciplined man who leads the cave-life, builds castles in the air, gathers wool, and constructs a bazaar in the mind.

106. It is useless to go to forests or caves before dying to the lower nature of oneself.

107. The ambition and cravings which have been suppressed or forgotten due to preoccupations and diverse pleasures of life, show their heads in silence and seclusien.

108. There is a terrific rebellion of the inner, lower forces as soon as the aspirant shuts himself up in absolute seclusion in forests.

109. Temptation tempts even the advanced Yogi, but he is protected by the grace of the Lord, and the power of his good Samskaras.

110. Bring your mind under perfect control. Make it a perfect instrument for the reception and expression of the highest spiritual experience.

111. In this world of sense-desire, Maya is the Lord. But more powerful are the grace of the Lord, power of meditation, devotion, discrimination and dispassion.

112. Courage, fortitude, perseverance—these are the companions of resolution.

113. If you know yourself well, you will find no elation when people praise you.

114. When you are assailed by temptations during meditation, your guiding deity will form a protective circle round you. Fear not. Be bold. March on heroically. Have faith.

115. You will have to cross a vast void and a region of darkness during meditation Fear not. You will get radiant light through the grace of the Lord. Be patient. Push on.

116. The elemental forces will try to harm you in meditation through the force of Maya. God will give you strength to overcome all obstacles. Stand firm. Be adamant. Victory is yours.

117. A bed of iron will become a bed of roses for you. The hostile elements will be transformed into flowers. Only you should have absolute faith in God.

118. You will be attacked from within through the projection of dark thoughts from your subconscious mind

119. Dark thoughts will take various terrible, hideous forms. They will frighten you. Lower astral entities will terrify you. But they will perish through the grace of God and the power of your meditation.

120. You will be tested whether you are free from fear, ambition and passion.

121. Even the superior celestial forces will tempt you. Do not yield to them.

122. Beautiful celestial damsels will appear before you. They will sing, dance and smile. They will try to seduce you. Beware !

123. Be dispassionate. Detect their impurities, hollowness, imperfection, and impermanence. Use the sword of discrimination and the axe of dispassion.

## VII. Meditate and Realize

124. Be truthful. Meditate. Strive. Reach the goal of perfection.

125. Resort to seclusion. Detach yourself from externality. Meditate on the Self. Establish yourself in the Supreme Being.

126. The priceless jewel of Atma is hidden in the depths of your heart. Realize this Atma; and be happy.

127. Take this jewel by diving deep into the recess of your heart in profound meditation.

128. Dive deep into the chambers of your heart and taste divine essence.

129. Wipe the world out of your mind through meditation on the Self, or Atma.

130. Deny the body, and identify yourself with the all-pervading immortal, fearless Atma.

131. Identify yourself with everything that lives. This will lead to cosmic Consciousness, Viswarupa-Darshan, and Advaitic realization.

132. If you wish to become immortal, destroy the personal consciousness.

133. Crush the ego. Melt the mind. Tear the veil of ignorance. Become one with Brahman, or the Absolute.

134. A realization of the oneness of Existence will root out selfishness and egoism, and you will begin to feel that your Atma is the Atma of all.

135. Perform worship of Atma by meditating on *Soham*—"I am He," by offering the flowers of peace, mercy, forbearance, humility, discrimination and

dispassion and by sacrificing the beasts of lust and anger.

136. Realization is the awakening to your real, divine nature.

137. When all the thoughts subside, the Atman reveals itself.

138. You will find abiding peace in your own Atma.

139. This is real independence when you realize, "I am the Supreme Consciousness, which alone exists."

140. The path to Kaivalya Moksha lies through the practice of selfless service, devotion, and meditation on the immortal Atma.

141. Selfless service and devotion rub the ego on either side and destroy it.

142. Destruction of the ego is the realization of cosmic Consciousness.

## VIII. The Ideal Aspirant

143. The aspirant who possesses discrimination and dispassion checks the outgoing tendencies of the mind, curbs the turbulent senses and reaches the abode of immortal bliss.

144. A seeker after Truth or liberation must have absolute faith in his teacher and the Upanishads.

145. He who is steadfast, pure, destitute of passion, beholds the Supreme Brahman through wisdom and penance.

146. Violence, in any form, is not permissible to the spiritual aspirant under any circumstances, at any time, or place, or for any purpose whatsoever.

147. O aspirant, do not even hiss. Mind's natural tendency is downward. Be sweet. Be gentle. Be soft always.

148. Self-restraint and pure character are the prime essentials for progress in Yoga or spiritual life.

149. To be perfectly truthful is the most important qualification of a Yogi or a Sadhaka.

150. Not a partial but a perfect and comprehensive adherence to truth is the first element in forming the foundation of the Sadhaka's life.

151 To realize the Truth, you must live in Truth. You must grow into the very form of Truth.

152 An aspirant should develop divine virtues such as serenity, compassion, etc., for attaining success in the spiritual life.

153. Be simple. Be pure. Be childlike. Walk and talk with the Lord.

154. It is very difficult to find an aspirant who cares for nothing but final emancipation, and who treats the whole world and its contents as mere dry straw, and who meditates incessantly upon how to attain salvation from embodied existence.

155. Eat anything that comes before you. Live in any condition of life. Pray and meditate. Aspire and be dispassionate. Then alone you are open to the currents of the spiritual flood of the transcendental Divinity.

## IX. Light On Sadhana

156. Sadhana is spiritual movement consciously systematized.

157. Sadhana is the process of transforming the imperfect, limited human personality into the original unlimited splendour of perfect Divinity.

158. Sadhana is the secret of success in the spiritual path.

159. Control over passion constitutes the essence of truth and spiritual Sadhana.

160. Feel the spiritual impetus before starting a life of Sadhana.

161. Sit in a lonely place. Withdraw the senses, restrain the lower self, centre yourself in the Atma, and thus win the spiritual victory.

162. Think constantly of the immortal, all-blissful Self. You will reach the goal quickly and surely.

163. The more you detach yourself from the world, the more will be the joy and bliss you experience in the Atma within.

164. The more your heart is emptied of its worldly contents, the greater will be the desire to love God.

165. Learn to discriminate. Aspire fervently. Remember the Lord ceaselessly. This will lead to quick God-realization.

166. Strong and fiery determination, firm resolution, intense application, tenacity, patience and perseverance will bring sanguine success in any undertaking, including spiritual evolution.

167. Learning is one thing, and practical realization is another.

168. Fear not the voice of the mind, but hear the voice of the Supreme Soul in silence, in meditation.

169. Asceticism is a means to Enlightenment, as it prepares the mind for meditation.

170. Bodily mortification alone cannot lead to Enlightenment, without the calming of the passions and discipline of the mind.

171. Standing in the sun in summer, and in water in winter, is foolish Titiksha of the dull-witted.

172. Just as striking at an ant-hill will not destroy the snake within, so also no amount of bodily torture can kill the mind within.

173. Tapas is concentration and meditation.

## X. Light On Sadhana (Contd.)

174. Concentrate all your strength in driving away from the mind all sense-objects.

175. Sacrifice egoism as a goat, and anger as a buffalo.

176. Putting on orange coloured robe, besmearing with ashes, shaving of head, wearing of rosaries, carrying Kamandalu and Yoga-Danda, cannot make one a Yogi, or Sanyasi, or a saint.

177. The first possible step to intense spiritual Sadhana is right resolution.

178. When this is made, the next step, right exertion, should be immediately taken up.

179. To restrain the senses, to speak the truth, to love all as one's own self, is the essence of Sadhana.

180. To be dispassionate and pure in thought, word, deed, to be contented and cheerful, to be

undeluded, ever vigilant and to remember God ceaselessly is the essence of Sadhana.

181. "Discipline" and "Progress" are the watchwords of Yoga-Vedanta.

182. Think rightly, speak truthfully, and act righteously. You will attain the kingdom of everlasting peace.

183. Collective Sadhana will bring the power of all to the aid of each.

184. Take recourse to that which raises you to the height of Divinity.

185. Carefully nurture and protect the spiritual plant. It will yield you the fruit of Immortality.

186. Leniency to the internal lower tendencies will land you in the region of suffering.

187. Excuses will not be of any help in this respect.

188. Always bear in mind the grandeur of Self-realization, and its unlimited glory.

189. Side by side, remember the evils of worldly life.

190. Abandon all that goes to fasten you to the earth.

## XI. Light On Sadhana (Contd.)

191. Worldly talk is a great hindrance to spiritual progress.

192. Luxury is a hindrance to the process of budding or unfolding of the Self.

193. Foods like meat, fish, wine, etc., that tend to render one's nature gross and sub-human, are an enemy to one's spiritual growth.

194 O Basket of Vanity, throw away your learning. Negate your individuality. Deny your separateness. Efface your ego.

195. The glutton, the talkative man, the sensualist, the slothful, the indolent, can have no knowledge of the Eternal

196. Vairagya due to mere failure in life or death of relatives will not help one to attain spiritual progress.

197. Japa or repetition of God's name, and meditation on the Lord help the mind not to retain in itself the remembrance of anything other than God.

198. Japa and meditation drive away all thoughts of objects from the mind, and establish in it the one thought of God.

199. The aspirant relinquishes all thoughts of objects other than God, and forgets his own existence.

200. The Jnani sees the one Self in all; the Bhakta visualizes his tutelary deity in all; and the Karma Yogi, or the Raja Yogi, subscribes to either of the above two, as the basis of his Sadhana.

201. Peace is attained through discipline, mental equipoise and insight.

202. All paths lead to the same goal.

203. The ways of realization differ according to the temperament, tendencies, and capacities of the individual.

204. Different stages of mental development and varying degrees of spiritual evolution require, naturally, different phases of religious thought and practice

## XII. Advice to Aspirants

205. March forward, O spiritual hero. O divine soldier! Let your steps be firm, your resolution strong. uoyr vision undimmed.

206. Despair not. Be courageous. Think and feel that you are not this perishable body, but the Immortal Atma or the Self.

207. The Divine within you is stronger and closer to you than anything else.

208. Wake up! Feel the living presence of God within and about you.

209. Your limitations and sufferings are mere accidents. They, in no way, pertain to your essential divine nature.

210. Be like Bhima in your strength. Be like the Himalayan snow in your purity. Be like the mother Earth in your patience.

211. Be patient. Persevere. Do your best and leave the rest to the Lord. Rely on Him. Pray. He will look after you.

212. Spiritual path becomes easy to tread on, as you advance.

213. Watch and pray. Walk in the Light.

214. Be wakeful. Be thoughtful.

215. Start your spiritual life in right earnest this moment. Be up and doing. Concentrate and meditate.

216. Conserve all your energies. Release all your energies for a higher purpose, for spiritual attainment.

217. Do not fall in carnal love with anyone.

218. Meditate and create inner silence.

219. He who has an iota of lust, pride and selfishness cannot attain the kingdom of God.

220. Work out your salvation. No one can save you. You mut save yourself.

221. A well-disciplined mind will do you the greatest service.

222. It is only by living a life of purity, chastity, truth, non-violence and austerity that one becomes fit enough to tread the path of spiritual realization.

223. No one can free you from birth and death. You have to attain salvation by your own effort.

224. Keep the divine flame ever bright by regular Sadhana, company of the wise, study of religious scriptures and meditation on Atma.

225. Even a little spiritual Sadhana confers peace and bliss.

226. Within you is the Teacher of teachers. If you still your thoughts and bubbling emotions, and listen intently to this Teacher within, He will teach you and guide you towards the goal.

227. He who is pure and truthful can hear the inner voice.

228. The inner voice is generally drowned in the din and noise of worldly life, due to a ruffled mind. Purify. Concentrate. Meditate. Still the senses. Hear the inner voice. March forward in the spiritual path.

229. Be positive always.

230. Fear nothing. Thou art immortal Atman. Be at peace.

231. What you have to do tomorrow, do today; what you have to do today, do this minute.

232. Thou art Brahman! Thine is the strength infinite. Meditate and realize this.

## XIII. Wake up ! Realize the Self

233. Awake friend! Shake off ignorance. Death is standing near your head.

234. Awake ! Arise ! Sleep no more. Realize the Truth-Consciousness.

235. Aspire and draw strength from within. Grow. Expand. Evolve.

236. Fear not; have faith. Meditate. You will reach the goal surely.

237. Aspire. Know the Self. Regain your lost Divinity. Acquire the Knowledge of the Reality.

238. Keep the spiritual flame within you always burning steadily.

239. March forward courageously. Yield not to temptations.

240. There is only one path, and that is the path of Truth.

241. There is no easy path to spiritual attainments.

242. You have to sacrifice much to attain eternal Bliss.

243. You must suffer great loss to attain the inexhaustible spiritual treasure.

244. Draw up courage and spiritual strength—from the inner Atma through meditation.

245. Become a master of the senses. Lead a balanced life of matter, mind and Spirit, and find the Self.

246. March courageously with Sraddha and Vairagya, and meditate constantly on the Atma. You will attain Self-realization.

247. The Light of lights is in your heart. Realize this and be free.

248. Aspire intensely. Be cautious but bold.

249. Practise self-restraint, selflessness. You will experience spiritual awareness and illumination

250. Fear not. Abandon desires. Waste not a minute. Depend on God.

251. Purify your mind. Meditate on the Indweller of your heart. This is the only way to be happy, and free from all afflictions.

## XIV. On, On to Kaivalya

252. Identify yourself with the finite body; you become a mortal then. Identify yourself with the infinite Brahman; you become immortal therefore.

253. Withdraw and expand. Detach and attach.

254. Cloth yourself with contentment and use the pillow of serenity to rest in peace.

255. Offer the incense of discrimination. Pour the oil of dispassion. Light the lamp of knowledge.

256. Apply the collyrium of discrimination. You will have a new, magnanimous vision.

257. Take the mind from the body and fix it on Atma. You will not experience any heat or cold. This will give real Titiksha, or power of endurance.

258. Discriminate between the right and wrong, and tread the positive path.

259. Have this mental attitude : "I may give up my life, but I will not swerve from the spiritual path; I will not break my vow."

260. Make no plans. It is only the worldly-minded that plan; it is only those who have to progress materially, who have to plan.

261. Thou art Divine; live up to it. Feel and realize your divine nature.

262. Know the supremely effulgent Being. Cross the darkness of ignorance, and transcend death.

263. Practise selflessness. Do self-sacrifice. Effect self-surrender. Practise self-denial. Have self-restraint. Practise self-analysis. Have self-purification. You will attain Self-realization.

264. Selflessness expands the heart, kills attachment to objects, curbs the ego, and draws God's grace.

265. Self-surrender and supreme love to the Lord are the shoes. which save the aspirant from the thorns and pebbles that lie on the road.

266 Egolessness, humility, and purity are the shady, fruit-bearing trees that line the path and relieve the pilgrim of the weariness of spiritual journey.

267. The path is steep, but the real, sincere aspirant is not disheartened. He experiences the divine grace at every step.

268 Know the source of all knowledge. In the silence of communion, listen to the voice of the Soul. Feel the wisdom-radiation from the depth of your heart.

## XV. On, On to Kaivalya (Contd.)

269. The Lord is within you. Strengthen your resolution. Become one with the Eternal.

270. Knock within; attain the life's goal.

271. Without the conviction about the unreality and worthlessness of earthly life, without burning dispassion and self-restraint, you will not be benefited by taking to the spiritual path.

272. Self-realization is the highest aim.

273. Be still. Be quiet. Be silent. Realize the Atma or the Self.

274. There is neither monopoly, nor copyright nor "All rights reserved" on God, or divine wisdom. Every thirsting aspirant can enjoy the Lord's Aiswarya, or Vibhutis. He can surely abide in Him.

275. You are essentially immortal. Qualify yourself for the path.

276. To know yourself is to know all.

277. Aim at perfection. Fight the life's battle bravely.

278. Live wisely. Search within. Have intensity of purpose.

279. Climb the peak of Perfection. Self-realization is here to be attained.

280. Divine illumiantion and oneness with God is the end or the goal of spiritual path.

281. When the veil of ignorance is lifted during meditation, or Samadhi, the individual self melts in the overwhelming glory of one, true Light, or the Supreme Self.

282. The world will listen to you eagerly if you possess divine knowledge and spiritual force; the world will follow you and obey you; the world will adhere to your message faithfully; and humanity will find the royal road of peace, bliss, and prosperity.

283. Practise sequestration, silent meditation, and devotion with iron-determination and leech-like tenacity. You will soon attain Self-realization.

284. In the case of the pundit, his life-long exposition of the scriptures ought to have purified, to some extent, his mind. But he would have been more benefited if he had preached to himself what he had read and discoursed upon, and practised rigorous Sadhana.

### *Chapter Eighteen*

# Master-Key to Highest Realization

## I. Secret of All Attainments

1. Meditation is the secret of all growth in spiritual and moral life.

2. Meditation is the key to Self-realization. Therefore, meditate regularly and vigorously.

3. Meditation is the *open sesame* or Master-key to open the Infinite Realm of Eternal Bliss.

4. To meditate is to live fully and richly. Therefore meditate regularly.

5. Meditation on the fearless Atman removes all sorts of fears in toto. Therefore meditate, meditate, meditate.

6. Within, the Light abides. Realize this Light during deep meditation.

7. You can gather strength to meet the difficulties and temptations of life only through regular meditation.

8. Meditate. Know. Live in peace on this earth.

9. Reality is only intuited through direct experience in meditation.

10. The more you dig, the more water flows from the spring. Even so, the more you meditate, the more indeed wisdom flows.

## II. What Meditation Does

11. Meditation fills the individual with positive wisdom of the Absolute.

12. Meditation exalts you to the superhuman nature and reveals to you the treasure of wisdom within.

13. Meditate on the Absolute, fearless, deathless Satchidananda Ātman. The terrific fear of death will vanish.

14. Meditate on the Atma, the Source for your mind. You will reach the goal of Perfection.

15. Meditate. Meditation exalts you to God-consciousness.

16. Meditate. You will have everlasting life.

17. Meditate seriously, regularly, vigorously and make your life full and joyous.

18. The various experiences in meditation, viz., Anahat sounds, lights, vision, etc., denote spiritual progress. They are milestones in the spiritual path.

19. As you advance in meditation, Sattva Guna increases. You will lose taste for the pleasure of the world. Viveka, Vairagya, love for God, cheerfulness, etc., will develop in you.

## III. Intuition Alone Reveals God

20. The Absolute or Brahman can only be realized through direct intuition or Aparoksha-Anubhava.

21. Intuition is the voice of God or Brahman or the Beloved. It is the eye of wisdom. It will reveal the Truth.

22. You can develop intuition by the mind perfected by strict discipline.

23. Human reason is feeble, finite and impure. It will deceive you, but Intuition is infallible. It will not deceive you at any time.

24. Human intellect cannot solve the 'why?' and 'how ?' of creation Intuition alone can solve this.

25. Reason is a function of the mind It cannot have direct perception of the Light which animates it.

26. Reason is a means, not an end.

27. Merge the intellect into its Source. You will have intuitional experience now.

28. Through intuition the Yogins can hear the original vibration and behold the Eternal motion.

29. Intuition is not inspiration.

30. Intuition is immediate or direct experience of Truth or Brahman.

31. In intuition there is no play of the senses and intellect.

32. Intuition is the only method of non-relational eternal experience, through which Wisdom of the Self is attained.

33. Attune the mind with the Infinite through meditation. Merge the mind with the Universal Intelligence. You will attain Intuitive knowledge, cosmic consciousness and the great experience—whole.

34. Intuition is a matter to be experienced in meditation. It cannot be demonstrated.

## IV. Arise Friend ! Meditate Now

35. Know the technique of meditation from your preceptor. Practise meditation regularly and vigorously and realize the Absolute perfectly.

36. Develop discrimination and dispassion. Meditate in the early morning.

37. Meditate and enter into joyful union with the Lord. You will be comforted and marvellously refreshed.

38. Meditate. Let thy Light shine now.

39. Meditate. Taste the immortal essence and drink the nectar of Immortality.

40. Meditate and draw from the Silence, hope, courage, strength and wisdom.

41. The big conflagration of spiritual fire, the self-luminous Atma, is ever burning inside your heart. Become one with the flame through meditation.

42. Meditate on love, bliss and peace (Prem, Ananda and Santi).

43. With ripened love, with a melting heart and sincere profuse tears meditate on the Lord, the Indweller of your heart.

44. Meditate regularly in the early morning-hours.

## V. Your Supreme Duty

45. Build up the life of calm strength, repose and peace through regular meditation.

46. Sit down quietly. Close your eyes. Withdraw the senses. Introspect. Look into yourself. Look within. Meditate. Listen to the Inner voice. Follow it implicitly. This is your only duty. Bring back thy wandering mind to the Lakshya or point.

47. Sit still in pease and silence. Forget the body. Meditate on Atma. Rest in Atma. This is your greatest duty.

48. Unnecessary talks, distracting sights, reading newspapers and novels, too much work, emotional

excitement, anger are hindrances in concentration and meditation. Shun them resolutely.

49. Concentrate. Listen to the voice of Truth. Listen to the voice of deathless inner soul. You will be blessed.

50. Be proficient in meditation. Fix the mind on the Atma and dwell in the Supreme Self.

51. I am Satchidananda Atma. I am Immortal, all-pervading Soul. I am self-luminous. Meditate thus.

52. I am pure Consciousness. I am all-full. I am ever pure and free. I am actionless, birthless and deathless. Meditate thus.

53. I am Infinite, eternal. I am changeless. I am invincible. I am partless. Meditate thus.

54. There is no other duty for man except meditation on the Atman or Supreme Self.

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### *Chapter Nineteen*

# Maya, Prakriti and Yoga

## I. Mysterious Veil of God

1. God is not seen because there is the veil of Maya between you and the Lord.

2. Maya is both Vidya and Avidya. As Avidya she veils, as Vidya she reveals the Supreme.

3. Ignorance is the beginningless starting point of life.

4. Ignorance is destroyed by knowledge.

5. This Samsara is a fathomless ocean. Desire is the water. Lust and greed are the crocodiles. Attachment is the whale. Moha is the shark.

6. Cross this Samsaric ocean fearlessly having Sadhana your raft and name of the Lord your ship.

7. Siva is the static aspect of Consciousness, while Sakti is the kinetic or dynamic aspect.

8. That which does not persist for ever, and which has a beginning and end is unreal.

9. That which persists for ever is real.

10. It is difficult to conquer Maya, but he who takes shelter at the Lord's feet is not affected by Maya.

11. The objects of the senses and the functions of the instinctive mind are all within the sphere of Maya.

12. The diversity in factors has been from time immemorial.

13. Diversity gives scope for expansion, evolution, learning and enlargement. Diversity is the very nature of Prakriti or manifestation.

14. An understanding of the ultimate process of Nature is for ever beyond the reach of scientists. A Yogi alone can understand and know this.

## II. Yoga Destroys Maya

15. Yoga is a very subtle science. It must be pursued in the most scientific way.

16. Yoga is thinking that you are identical with Brahman or the Supreme Self.

17. Yoga is eternal life in union with the Divine.

18. As different as men themselves, are their ways of attaining divine knowledge.

19. Yogic discipline completely unifies the personality.

20. Every step in Yoga will bring new joy, new life. The more you advance in Yoga, the more you will grow in purity, in peace, in light, in harmony, in power and joy.

21. Yoga is common to all paths.

22. Yogic self-restraint is not repression at all. It is sublimation.

23. It is a joyous, voluntary discipline by the Yogic student for the acquisition of an infinitely greater and more blissful experience.

24. The Yogic student witholds, diverts, chanalizes and finally transmutes his lower propensities.

25. Sublimate the senses through restraint reason and intelligent judgment.

## III. Mysterious Qualities of Prakriti

26. Peep behind the three Gunas and be enlightened.

27. Sattva illumines, Rajas distracts and Tamas makes one inert.

28. Man is a mixture of passion and inertia. He seldom experiences the state of pure Sattva.

29. Stupidity, dull and shy nature, callousness, procrastination, moroseness, deceit, negligence, carelessness, obstinacy, crookedness, double-dealing, begging nature, superstition, treachery, lack of self-confidence are all born of Tamas.

30. Revenge, selfishness, fault-finding nature, quarrelsome nature, crafty nature, arrogance garrulous, nature, fondness for dress and display, too sentimental nature, fickleness, impulsive nature, meddling nature, fastidious nature, curiosity are all born of Rajas.

31. Benevolence, sympathy, truthfulness, dutifulness tenderness, faithful nature, patience, forgiveness, outspoken nature, sense of propriety, amiability, simplicity, calmness, contentment modesty generosity, impartiality, gratitude, reverence for saints are born of Sattva.

32. Full of light and intelligence, courageous and desireless, angerless, highly wise, without jealousy, self-controlled is a person of the quality of Sattva.

## IV. Three States of Consciousness

33. The perception of external objects through the sense is known as the waking state.

34. The Jiva experineces the states of waking and dream on account of its past actions.

35. The individual soul enters into deep sleep on account of fatigue acquired during waking state.

36. Dream-relations are contradicted by waking relations.

37. As long as the dream lasts, waking is unreal; as long as waking lasts dream is unreal.

38. From the standpoint of Truth-Wisdom, waking is as unreal as dream.

39 Waking relations are contradicted by Superconsciousness which is uncontradicted.

### *Chapter Twenty*

# Thus Declare the Vedas

## I. One Universal Truth

1 There is an abiding Reality in the midst of change. That abiding Reality is Brahman or the Absolute.

2 Truth is one, universal and eternal.

3 The great philosophers and teachers of the world say the same thing in different words.

4. The wise diversely speak of the one Being.

5 Reality is one; sages call It by various names.

6. Truth is a great reconciler It reconciles man to man.

7. He who beholds the unity in all diverse things enjoys the peace of the Eternal.

8. There is but one Atman. Plurality of selves is a phenomenon due to the association of Upadhis or limiting adjuncts, just as the phenomenon of plurality of suns may be produced by means of the application of a number of mirrors.

9. Truth is one. Truth is simple. Realize this Truth through truthfulness.

10. The Vedanta has no quarrel with sceince or politics. It includes and embraces all

11. Vedanta is the science of Reality.

12. Brahman is Unity. There is an impelling power in diversity that drives every being towards Unity.

## II. Everything Is Verily That

13. That Truth which underlies the Vedas four is Om or Pranava, the symbol of Brahman.

14. The changeless Consciousness, the Witness of all changes, is the Reality, or Brahman.

15. All is Brahman alone. 'I,' 'thou,' 'he,' 'this,' 'here' 'there' 'now,' 'then'—have all no real meaning.

16. Truth is not mere Existence It is also Awareness or Absolute Consciousness

17. Everything is known through the light of Consciousness, which is the Atman.

18. There is electricity in the wire, ghee in milk, oil in ground-nut, fire in wood, sugar in sugarcane, mind in brain, foetus in the womb. Similarly behold the Atma in the body through discrimination.

19 There is a Living Presence around you and within you, a Presence that is not conditioned by time or space, a Presence that is indivisible.

20. Brahman or the Eternal is the Lord of all, the all-knower, the Indwelling spirit, the Source of all, origin and the end of all creation.

21. Worship the Atman the Eternal, which is above the machines and which is the Basis for everything

22. This world does not exist apart from Brahman.

23 Immanence is God. Transcendence is Para Brahman or the Absolute.

24. Glittering in thy eyes, smiling in the rose, silent in the sage, throbbing in thy pulse, brilliant

in the sun, fragrant in the incense, vibrant in the atom, roaring in the sea is Siva

25. Brahman alone is real The world is unreal. The individual soul is identical with the Supreme Soul. These are the key-concepts of the Vedanta-philosophy.

26. Brahman or the Absolute is the reality of the realities (Satyasya-Satyam).

27. The entire universe is a small bubble of the Infinite Ocean of Satchidananda Brahman.

28. Merge the whole universe in its cause, Brahman and behold the world as Atma or Brahma.

29. There is an unchanging, eternal Consciousness that underlies all names and forms and that holds all together. That is God or Brahman.

30. Wise men ignore outward crust or form and see the same Soul living in diverse forms.

31. Meditate on Tat Twam Asi. Pursue the Vedantic discipline. You will be established in the Truth of Identity and the ineffable Peace that passeth all understanding.

## III. Acquire Vedantic Vision

32. Realize that Brahman or the Eternal in thyself and in all as the one Absolute Existence Consciousness and Bliss and be free, be free.

33. The goal of life is the attainment of Divine Consciousness.

34. Vedanta-philosophy is the most profound and sublime philosophy on the earth. It is optimistic and ever young and virile.

35. Vedanta is the basic culture of India. It is the National philosophy of India.

36. Vedanta is the essence of the teachings of the Vedas. It is the end of wisdom.

37. Brahma Vidya is the Vidya of all the Vidyas. It is the Science of all other sciences.

38. Study of the Upanishads and Brahma Sutras is Brahma Vidya.

39. Know the Truth and the Truth will make you free.

40. Vedanta is the summit or peak or acme of Indian Philosophy. It boldly proclaims, "Man in essence, is identical with the Supreme Being."

41. Deny the little self-arrogating self and assert "I am all-pervading, Immortal Self." This is the essence of Vedanta.

42. Boldness is the key-note of the Vedanta.

43. Do not shame Vedanta with timidity, intolerance, crookedness, narrow-mindedness.

44. Jnana Yoga or the path of wisdom is for those who have developed perfect Vairagya or indifference to objects.

45. Atman is your very essence. It is all-pervading. It is immortal. Know this. Atman and be free.

46. O Ram! Thou art Satchidananda Brahman free from all change, free from birth and death. Why do you wander here and there like a helpless man? Wake up from your slumber of ignorance.

47. This Atman, O Ram! is immortal. It knows no beginning and no end, no birth and no death.

48. Brahma Jnana or Self-knowledge is the only means to liberation.

49. There is no attainment higher than that of Atma or the Self.

50. Beyond Atma there is nothing else to know.

51. "Tat Twam Asi" "Thou art That"—this Mahavakya or great sentence of the Upanishads is the corner-stone of the Vedanta.

52. Thou art eternal pure, ever free Atma. Claim and assert this birthright now.

## IV. Vedanta in This World

53. Vedanta is a commentary on life. It is connected with the concerns of existence in the world.

54. Vedanta is not divorced from life.

55. Vedanta is the supreme Science which teaches the method of spiritual realization, the direct experience of Atma or the Supreme Self.

56. The message of Vedanta is fearlessness, soul-force and unity of Consciousness.

57. Atman is Immortal. The immortality of the soul is the inexhaustible source of inspiration for all noble and lofty work.

58. The stronghold of Vedanta can stand firm to all the winds that may blow and can never be assailed or shaken.

59. Vedanta encloses within its sphere all the religions of the world and is strong enough to make them all useful and enduring.

60. Vedanta never interferes with forms. It concerns itself solely with the life of religions.

61. The Christian need not renounce his Christianity, the Buddhist may stick to his noble-eight-fold path, the Mohammedan may stick to his Koran, and yet all these may follow the Vedanta and realize in practice all its high ideals and truths.

62. Their love to their respective prophets and Bibles will become more sober, more enlightened and more enduring.

63. Religious animosity will vanish and the world will move on to its great end without any friction, with greater dignity and more good will among its denizens.

64. Constant identification with the diseaseless Atma is a panacea for all human ills.

65. Wisdom is the key to the plentitude of Power and Bliss.

66. The enquiry of 'Who am I?' is the only method of putting an end to pain, sorrow and misery.

67. Knowledge is a hidden treasure. It brings bliss and fame in his own place and outside also.

68. A man is adorned by the knowledge of Truth, but not by flower, garland, sandal, dress and ornaments.

69. Vedanta never condemns any man as beyond hope, never looks upon any one as accursed, but takes all mankind within its fold.

70. Vedanta is extremely catholic and liberal in its outlook.

71. The truths of Vedanta can stand the severest tests and need be accepted only on direct personal experience.

## V. Experience Absolute

72. Experience is never possible without Consciousness.

73. Anything that is eternal must be infinite and unlimited.

74. Consciousness is unlimited, because the consciousness of limitation shows that consciousness is greater than limitation.

75. Perfection is the attainment of Immortal Life or Pure Consciousness.

76. The enquiry of 'Who am I'? leads to Self-realization or Brahma Jnana.

77. Divine Wisdom or Brahma Jnana can be attained only by those who are endowed with purity, concentration, dispassion and discrimination.

78. Brahman is the great Reality. Tear the veil and realize the Reality.

79. Pain is the effect of not having what is wanted or having what is not wanted.

80. Brahman is secondless. There is no want or desire in Brahman. Therefore pain is impossible in the Absolute.

81. Contact is the mother of pain. The Absolute can have no contacts and therefore no pain.

82. Brahman or the Absolute is free from all wants and desires, because It includes everything in Itself. Therefore, It is an embodiment of Bliss.

83. Bliss is not attribute, but the very constitutive essence of the Self or Atma.

84. As the Self is Absolute in Its nature, Its Bliss is also Absolute which is the same as Brahman.

85. As there can be neither heat, cold, hunger, thirst, grief, delusion, ignorance, passion, disease, decay nor death in the Absolute, no pain can be conceived in it.

86. The absence of relations with objective existence, the character of Asangata and Kevalata, show that the Absolute is completely free from pain and grief.

87. Pain and sorrow cannot find a place in the Absolute, because of the want of differentiation, external and internal.

88. Pain is the condition of a particular experience of an object or a state by an individual under certain circumstances.

89. The Absolute is neither one among the conditions, nor one among many planes, nor any individual.

90. The Absolute does not experience circumstances or environments. Its experience is non-relational.

91. Brahman or God is Truth-Bliss-Light—Satyam, Ananda, Jyoti.

92. "I am the Indivisible Brahman. I am the silent Witness. I am changeless, Immortal Soul" This is what is called as knowledge.

93. Realize your essential, divine nature. Thou art eternally free. Thou art Infinite. Thou art an embodiment of wisdom, bliss and peace.

### *Chapter Twenty-one*

# Vedantic Rambles

## I. Atma or Brahman

1. Atman is of the nature of Attainment.

2. Atman cannot be attained through any amount of external exertion or striving.

3. No striving is there without any objective motive.

4. Atman is attained through putting an end to all motives.

5. Atman is objectless, immaterial, formless and immeasurable.

6. That which is not done (uncreated) cannot be attained through what is done (created).

7. Anything that is obtained through perishable instruments is itself perishable.

8. Everything of the world is perishable. Therefore nothing of this world can be an instrument in the attainment of the Atman.

9. Brahman is of the essential nature of Absolute Awareness, which is Absolute Bliss without objectification.

10. Bliss of Brahman is Consciousness without thought.

11. Brahman's bliss is not awareness of an object. It is not a bliss derived from the existence of a second entity.

12. Brahman's Bliss is Absolute Consciousness and Absolute Bliss which is inexpressible.

13. The force of objectivity is called a desire.

14. Wherever there is knowledge, there is Power.

15. Knowledge is the Awareness of the Absolute Existence.

16. Atman moves the mind just as the magnet moves the iron.

17. Para-Brahman and Sakti are identical.

18. The body, the senses, the Prana, the mind and the intellect are mistaken for the Atma or the Self on account of indiscrimination between them and Atma.

## II. Discipline In Vedanta Sadhana

19. Sama is control of mind through eradication of Vasanas or desires.

20. Dama is the control of the senses through restraint of the senses.

21. Disconnect the mind from the senses and objects. This is Sama.

22. Disconnect the senses from the objects. This is Dama.

23. Titiksha is the power to endure heat and cold, hunger and thirst, censure and praise, insult and injury.

24. Viveka comes through the effect of past meritorious deeds accelerated by the perception of pain and death here.

25. Viveka creates an indifference to the world and its contents. Vairagya is born of Viveka.

26. Vairagya is distaste for everything, that is objective, including one's own body.

27. Self-restraint or Dama is the control of the senses which is the effect of the knowledge of the worthlessness of the objects.

28. Tranquillity of mind or Sama is the result or fruit of discrimination and dispassion.

29. Cessation from distracting activities of the world is Uparati.

30. Samadhana is resting of the mind in the spiritual ideal alone to the exclusion of everything else.

31. Develop all these virtues on the basis of correct understanding and not by mere force.

## III. Light On Vedanta

32. Vedanta is the only bold philosophy which dares call man God, not merely the son of God or His servant.

33. Jnana is an efflorescence of devotion.

34. The body, the senses, the mind and the vital force, though unconscious, appear to possess consciousness on account of proximate existence of conscious Atma.

35. Fire makes a red-hot piece of iron look like fire. Even so, the Consciousness of Atma makes the body, the mind, etc., appear to be conscious.

36. Time, space and causality are merely forms of mind.

37. Existence is a universal Whole.

38. The Seer of a tree is distinct from the tree. Even so, the seer of the body is distinct from the body.

39. The immortal Atma is pure as space, void of Vikalpa, of boundary, of motion, of modification, of within and without. It is secondless, knowing which what else is there to know?

40. When it is said that the individual is one with the Absolute, it only means that which is real in the individual is the same as the Absolute.

41. The relation between the individual and the Supreme is one of identity and not separation.

42. The continuous thought of 'Soham' (I am He) is the strong flame of the lamp of Vijnana or wisdom.

43. The individual soul and the Supreme Self are regarded as different through ignorance or Avidya. They are really identical.

44. A man's spiritual consciousness is not awakened unless his Kundalini is aroused.

45. The acceptance of our finitude posits the existence of the Infinite.

46. That you are imperfect means that there is a Perfect Being.

47. None feels from his heart that he should cease to exist.

48. 'May I live for ever' is the innermost wish of everyone.

49. Even disgust from one's own life is only a dissatisfaction with a particular condition of life, an unpleasant experience in life and not with life itself.

50. The ideas of Perfection and Reality involve the characteristics of Eternity, Infinity, Immortality, Indivisibility and unchangeability.

51. Superconsciousness is a consciousness quite different from that of our waking state, dream state or the state of deep sleep.

52. Disintegrate the individual consciousness in Eternal Awareness. This is Nirvikalpa Samadhi or Self-realization.

53. A Vedantin without compassion and spirit of selfless service is a dry "tavakkalai" a frog that makes much noise at night.

*Chapter Twenty-two*

# The Great Triad

## I. Siva's Trisul

1. The three Great Laws of Dharmic life are the Law of Ahimsa, the Law of Satyam and the Law of Brahmacharya.

2. These are the three prangs of Siva's Trisul, or Divine Trident, with which you destroy birth, death and nescience.

3. From the practice of these three supreme virtues accrue all other virtues.

4. If you wish to obtain supreme happiness, peace and eternal Freedom, give up Himsa, untruth and lust.

5. Practise harmlessness, truthfulness, purity and chastity.

6. He who causes pain will reap sorrow in return.

7. Never hurt any living being even in your thought.

## II. Ahimsa Makes Life Sublime

8. Ahimsa is the supreme law of life.

9. Non-violence is non-killing. It is the development of a mental attitude in which hatred is replaced by love.

10. Ahimsa needs a harmless mind, mouth and hand.

11. Ahimsa is not merely non-killing but it means non-injury.

12. Ahimsa is entire abstinence from causing any pain or harm whatsoever to any creature.

13. Non-injury and truthfulness constitute a part of Brahmacharya.

14. To turn away a poor man with a harsh refusal from your door is breach of Ahimsa.

15. Mercy, gift, control of anger, freedom from malice and pride, restraint of senses, constitute praiseworthy behaviour.

### III. Truthfulness

16. Never swerve from Truth. Have no compromise with half-truth.

17. Many forms of satisfaction and so-called harmless untruths have become part and parcel of present day social life.

18. Flattery is a form of untruth. You do not mean what you utter, but shamelessly utter it just to obtain the favour of the other person.

19. Exaggeration is another form of falsehood, you indulge in just to create sensation and gain importance.

20. Duplicity and diplomacy is another despicable sin against truth.

21. Hypocritical conduct, receiving bribes, rumour-mongering are all gross breaches of Yama or right conduct.

22. Have daily introspection and self-analysis. Find out the falsehood and eliminate it.

23. Truth is to the aspirant what strength is to strong man or sandow.

24. Truth is a great armour to protect you against the temptations of the world.

25. If you are established in truth, whatever you utter will unfailingly turn out to be true.

26. What you think will at once take place also.

27. You can conquer the whole world by truth alone.

## IV. Brahmacharya

28. Brahmacharya or purity, in its dynamic aspect, constitutes perfect self-control, absence of greed, lust and anger, peace, equality and harmony.

29. Brahmacharya is not mere bachelorhood.

30. Sadhana requires tremendous energy and an abundance of nerve-power.

31. This energy is acquired through the earnest practice of Brahmacharya.

32. Warfare with the turbulent senses and treacherous mind can be successfully carried on only with the strength born of perfect continence.

33. Ojas Sakti is the radiant spiritual energy that feeds the intense flame of deep meditation of the Yogi.

34. Brahmacharya aims and achieves the refinement of the physical vital energy and its sublimation into spiritual Ojas Sakti

35. Brahmacharya or continence or celibacy is not a matter of supression or repression, but is a positive dynamic convertive process.

36. Brahmacharya is the process of controlling the sex-energy, conserving it, then diverting it into higher channels and finally converting it into spiritual energy or Ojas Sakti.

37. Energy leaks away continuously through the senses that are slaves to craving.

38. Stop this wastage through self-restraint.

39. Self-restraint or Dama or Indriya-Nigraha is indispensable to Brahma Jnana.

40. To the seeker, Brahmacharya does not merely mean the control over the sexual impulse, but implies perfect restraint over every sense of his, in order to achieve the conquest of lust.

41. Brahmacharya is comprehensive Dama.

42. The spirit of Brahmacharya must pervade your entire life and all your actions.

43. Conserve the power gained through the practice of Brahmacharya.

44. Safeguard it as a precious treasure.

45. The aspirant should lose his life rather lose his Brahmacharya.

46. Conserve the power through ceaseless vigilance and sincere Vichara or enquiry every moment of your life.

47. Safeguard yourself against the error of foolishly imagining that you have succeeded in getting rid of lust by the mere fact of having lived a single life for a number of years or experiencing a little feeling of serenity or purity.

48. Sex-energy or lust is the most deep-rooted instinct in man.

49. Sex-energy has entirely filled the mind, intellect, Prana, senses and the whole body.

50. It is the oldest of factors that have gone into the constitution of the human being.

51. Right from the earlier stage of evolution through the ages, the instinctive urge for reproduction and multiplication has been kept up only by the power of lust.

52. Therefore despite all efforts at controlling and conserving it, the power tries to manifest itself forcibly and overwhelm the Sadhaka or aspirant.

53. Therefore there arises the need to intelligently divert the energy by suitable devices into pure channels.

54. Asans, Pranayama, Mudras, Kriyas, active selfless service help to divert it inward and upward.

55. Keeping the mind constantly engaged is one of the great secrets of Brahmacharya.

56. Through the power of Ojas Sakti, the Yogic student is enabled to do concentration, meditation and enter into deep Samadhi.

## V. Ethical Conduct

57. Small kind acts, small courtesies habitually practised give a great charm to your character.

58. Ethics is rooted in the science of Reality.

59. The best happiness is contentment.

60. Contentment alone is the best way to happiness.

61. Self-denial or refraining from greedy indulgence is truth.

62. Every action by which you appropriate to yourself more than what is actually necessary for yourself is from strict ethical-spiritual standards a kind of theft really.

63. Be satisfied with which you get through perfect honesty and truthfulness. Then alone you will grow in spirituality.

64. When you cannot satisfy many of your wants, you try to get them somehow or other by sly and improper means. All such acquisition is equal to theft.

65. Hoarding wealth is theft.

66. To eat more than what is actually necessary is considered to be theft.

67. Wanton waste is theft because you deprive another of something that may be of use to him.

68. Extravagance of any kind, luxury, spending merely for show or to keep up false prestige—all these constitute theft, judged from the standpoint of true Asteya.

69. Simple and plain living is the best way of observing Asteya.

70. Every stealthy action which you wish to do and yet conceal from the gaze of others is an offence against Asteya or non-stealing.

71. Well-to-do passengers manage to get away their pet dogs without proper ticket and also pass of excess of luggage by arrangement. This is theft.

72. A desire to posses anything that does not rightly belong to you is the seed of theft.

73. Breach of Asteya is the direct result of inability to control the craving for sense-enjoyment.

The real cause of theft is too many desires and cravings and undisciplined senses.

75. When the senses are powerful and the uncontrolled mind wants many things, then, the pilfering nature enters the mind.

76. Desires and sens-cravings blind the ethical sense and blunt the conscience.

77. To abstain from theft of any kind you must curb your desires, discipline the senses and control the mind.

## *Chapter Twenty-three*

# Voice of Sivananda

### I. Life is Precious

1. Life is a sacred gift from God. Utilise it usefully in meditation and selfless service.

2. Life is an eternal search for all. Start the quest of Atma

3. Spiritual obligations are more important than social tradition.

4 Have perfect faith in the absolute unity and oneness of God.

5. Not only preach, but love the life of unity with everything, with all men and creeds

6. A real learned man is one who ponders over the questions ,'Who am I" ? What is Atma ?, "Whence have I come ?" Whither will I go ?"

7. Live in the world, but live with a changed angle of vision.

8 Have broad-mindedness and good-will towards all. This is indispensable not only for religious progress, but also for political peace and prosperity.

9 Give up evil company. Seek the company of the saints. Do virtuous deeds daily. You will-enjoy peace. You will attain life everlasting.

10. Concentrate all your attention on the work on hand. Live this day well. Yesterday has gone into the hoary past, a finsihed product, on which

you need bestow no more attention. Tomorrow is yet a long way off, and it will bring with it time enough for its work. Forget the past, ignore the future. Live in the present ; future will take care of itself.

11. Never disgust with life. But get disgusted with worldliness.

12. You cannot live in God and at the same time live in the world.

13. In childhood you are fooled by ignorance, in adolescence you are scorched by lust ; the rest of your life, you are lacerated by family and social worries. When will you do virtuous actions ? When will you meditate and enquire, O fool ! Wake up now !

14. Trails and tribulations, pain and sufferings turn your mind towrds God and generate dispassion, devotion, strong will and power of endurance.

## II. Live an Ideal Life

15. When a man is conscious of what he is striving to achieve, he is said to have an ideal.

16. A man without an ideal is like the lower forms of creation, swayed by nature or Maya.

17. If the Spirit or Atma has to permeate and transfer life, it must be through life as you live in the world.

18. Men suffer from a poverty of moral and spiritual attributes.

19. A gentleman is one who is gentle, and sweet and who does not give any pain to others.

20 Do not give your ear to every saying or suggestion. Reflect cautiously and leisurely, and then decide and act.

21. Be forgiving. Be merciful. Be gentle.

22. Do not look to the defects of others. Always look to your own defects.

23. The time you spend in looking to the defects of others you should utilize in picking up your own defects and weaknesses.

24. Feel that your Self pervades all beings. "See your own Self in everyone you see." These should be the great Mantras that every man and woman of the land should constantly repeat.

25. Share your joy with others and meke it hundredfold.

26. Feel the presence and nearness of God at every moment of your life.

27. Train the mind again and again to behold God everywhere.

28. Cultivate the habit of concentration in daily life. This is the secret of success in the many important departments of your life.

29. An idle man alone complains of lack of time but the busy man finds time to do everything that comes his way.

30. Build up your body. Body is the temple of God.

31. Do not imitate. Be original. Think. Reflect. Cogitate. Ponder.

32. Accept all conditions of life as Lord's Prasad. Be cheerful always. He knows what is good for you.

### III. Be Practical

33. Learning, without practice, is not worth a penny.

34. There are Pundits or learned men who will have the whole scriptures on their lips, but they will not go down their throats.

35. A preacher in the platform is not able to influence the audience because he has no spiritual force and realization.

36. Unless knowledge alters one's life, it is useless.

37. Make your heart and tongue one.

38. Be precise in what you say.

39. A man without self-control is a ship without a captain.

40. Without all-round self-restraint life becomes a defect and failure.

41. Self-control is the holding in check of the instinctive urges that try to drag the individual away from Truth.

42. He who has a resolute will, will attain success in all undertakings.

43. Oppose with courage and boldness any one who dares to attempt to rob you all of peace and unity.

44. Avoid the extremes of Idealism and Materialism. Take the middle way.

45. Be straightforward, but do not expose other' secrets or hurt others' feelings through your straightforwardness-

46. Face the the facts. Work and pray.

47. Avoid silly talk and childish prattle.

48. Yoga is equanimity and skill in action.

## IV. Be Good: Do Good

49. Virtue abides where there are non-violence and purity; vice where there are lust, greed and anger; death were there is egoism; and Lord Himself where there is Truth.

50. Do that act for which one may be lauded in Society.

51. Destroy all sense of separateness and exclusiveness. You will be happy'

52. The whole world is the temple of God. It is Brindavan or Banaras.

53. Unity is eternal life. Separation is death.

54. Difference is death, Sameness is life Eternal.

55. Make the world happy, make others happy and be happy yourself.

56. Happiness is for him who works for the happiness of others.

57. Identify yourself with the large mass of mankind. Your career is not meant for your personal glory and name, but for your country.

58. Be a soldier in the world and fight for the cause of Truth and Good against untruth and evil.

59. Reform thyself first. Then reform others.

60. Take care of the heart. Cultivate the heart. Train the heart. Here is a solution for the problem of misery in the world.

61. Never do an act which does not do good to others, or an act for which one has to feel shame.

62. Say what is kind, but not what is untrue, say what is true, but not what is unkind.

63. Truthfulness and kindness must go togther.

64. See only the bright side, the beautiful, the noble, the lovely, the sublime.

65. Be tolerant not only to that which is tolerable, but also to that which seems to you to be intolerable.

66. Be catholic and universal in outlook. Destroy all narrowness of vision.

67. Of all Danas (charity), Annadana giving food is the best. It satisfies fully the person who takes the food.

8. A giver of food prospers. Food should be offered even to uninvited guests with devotion.

## V. This World Is a Prison Camp

69. This body is the real prison. He who is a slave of passion and greed is the real prisoner.

70. His external fetters are wife, son, wealth, house etc.

71. His internal fetters are Avidya, Kama, Moha, egoism and Raga

72. First cut the external fetters through the sword of non-attachment.

73 Cut the internal fetters through Satsang, Vichara and discrimination

74. The scorpion has the venom in its tail the cobra in the fangs, the mosquito in the saliva, but the wicked man has the venom all over the body.

75. The doctrine of renunciation is not mainly

responsible for the degeneracy of a nation and weakness and inefficiency of the race.

76. Suicide is a sin. It is an act of cowardice. You will become a ghost and wander about with intense suffering and craving.

## VI. Secret of Peace and Happiness

77. The one aim which man has in all his action is to get happiness.

78. O Ram! Take life calmly. Do not fret and fume. At all times be peaceful.

79. We all love wisdom. But few of us live wisely.

80. Do not interfere or meddle with the business of other people.

81 Interference with others' affairs will bring bitterness, tension and annoyance in your life.

82. Let the words be few. You will enjoy peace. You will have abundant energy.

83. The sun, the rain, the cool breeze, the rivers, the earth are all impartial. They all have equal vision. O Man! why not you also practise equal vision

84. It is difficult to please every one in this world because man is a mixture of Sattva., Rajas and Tamas.

85. No one is always praised or condemned There is no one who is not blamed at all at any time.

86. Conceal others' secrets and faults.

87. Co-operation, but not competition must be your motto.

88. A serene and humble man enjoys greater peace and quiet of heart.

89. All happenings are for your ultimate good.

90. By suffering only man learns and evolves spiritually.

91. Trials and tribulations, pains and sufferings are Divine messengers.

92. Pain, too, is a gift that comes out of the abundance of life. It is the best Teacher and Eye-opener.

93. Balance of mind brings about real, lasting happiness to a disciplined man.

94. It is not a commodity to be purchased in the market.

95. It is indeed a rare commodity that is attained by protracted selfless service with Atma Bhav, equal vision, controlled senses and self-restraint.

96. Balance of mind is attained through adaptability. broad and generous tolerance and a high degree of endurance, serenity, calmness and command of temper.

97. Balance of mind is achieved by removing anxieties, worries. fear and depression and by spiritual Sadhana and meditation.

98 The whole wealth and the whole enjoyment of all the three worlds are nothing when compared to the bliss enjoyed by the great soul who has serenity and balanced mind.

## VII. Let India Arise

99. Political independence is only an important milestone on the road to the Independence of the soul, Atma Swarajya.

100. You are ruled by the whims and fancies of your lower self. Attain Atma Swarajya through discipline and meditation.

101. Power is a wine. Power is an intoxicant. It brings out the ruin of a man.

102. Power will produce disharmony, wars, riots and misery.

103. India has attained freedom now but her problems of poverty, ignorance and economic crises remain still unsolved.

104. There is the great need for cleansing the public life and ridding it of those excrescenses which are poisoning the springs of national life in India at its very source. Let all live the Gita-Life.

105. Timid weaklings can be of no use to Society. India needs robust and courageous men.

106. Constant thought of your weakness and disease will intensify your defect and disease.

107. Before positive goodness, negative evil cannot stand.

108. There are destructive forces in this world. Side by side there are canstructive and creative forces also which will redeem humanity.

109. Imitate not the American or the Russian who worships the machines and bombs.

110. He who takes the gun or the pistol will perish by the gun or the pistol.

111. Terrorism will not bring you nearer the goal.

112. O Muslim brother! Islam preaches brotherhood. Fail not to manifest this. Do not kill Islam by misguided violence.

113. Reliance upon the pistol is entirely inconsistent with reliance upon God.

114. Mechanical and forced obedience is not good. You must have willing obedience with delight and respect.

115. Superficial obedience is cunningness

116. The West is material; the East is spiritual. Science is the offspring of the material force and Yoga is the child of the spiritual force.

## VIII. Words of Wisdom

117. The Gita does not sanction violence. It is a scripture of Dharma or the true duty of man.

118. The quintessence of Gita is selfless or motiveless action dedicated to God, the practice of detachment, self-abnegation, self-control, constant remembrance of God and total self-surrender to the Lord.

119. Patriotism or love of one's country is far inferior to love of mankind as a whole.

120. Liberty, equality and fraternity are the three basic social principles. They form the birth-right of every man.

121. The study of the forces and laws of physical and mental planes is not sufficient to make you perfect. Perfection is attained through Self-realization.

122. Success is only in the raising of human thought and feeling.

123. If you aspire for power, get omnipotence through Self-realization. You will become one with the Supreme Power that governs the universe.

124. Acts, gestures, looks, words, food, dress, gaits are the alphabets by which you may spell one's character.

125. He who leads the life of Vanaprastha or Sannyasa should not go to his native place and live with his son.

126. The grief and sorrow of his family-people will disturb his peace of mind. He will develop Moha. Moha will bring rebirth.

127. Married happiness, to be lasting, needs more than sexual co-operation of both mates. They should possess an understanding and pure divine love.

128. All relationships constitute bondage.

129. When you came into this world, you came weeping and the world laughed. Punish the world. Live in such a way that when you die, you will go laughing and the world weep.

130. Never stoop to low thoughts. Shun mean-mindedness as dung and poison.

131. Animals are your younger brothers and sisters. The life in them is the same as the life in humanity. Be kind to them. Prevent cruelty to them.

132. Euthanasia is a crime against the law of Karma.

133. The love for one's own life is extreme.

134. There is no such thing as absolute morality for all times.

135. What may be permissible at one time and in one place may not be so at another time and in another place.

136. Darkness is the corelate of light. Pain is the corelate of pleasure.

137. Ideas can spread and last, only if they emanate from a good life, from a pure heart.

138. Every word is the symbol of an idea.

139. Everythought has its counterpart in words.

140. You cannot think without using words mentally.

141. Be always ready to be taught. Be a humble follower, but not a curiosity-monger.

142. Man gossips, works a little and say, "I am tired. I want a change." The imagination and change of places have deceived many. They return with the emaciation, sunken eyes and disease.

143. Sufism is akin to Vedanta. There are the lover and the Beloved in this philosophy.

144. A sincere friend loves at all times.

145. Better is a dinner of conjee where love, is, than a dinner of sweets and oranges and hatred therewith.

146. God proposes and man cannot dispose.

147. Mutual service builds up the best civilization.

148. Desire is the driving force of all activities of man.

149. The path of action or Karma Yoga is for those who have still desires.

150. Emotion is Iccha Sakti. Will is Kriya-Sakti, intellect is Jnana-Sakti.

151 Common be your intention. Common be your hearts. Common be your thoughts.

152. Tenacity is the natural friend of fixity.

153. Truth is simple. The sublimest things are always simple.

154 Practise Samyama on the elements. Take up successively their gross form, fine form, species, qualities and utility. You will get mastery over the elements.

155. practise Samyama of the five elements of the organs viz, objectively, the power of illuminating of making things perceived the fact of being followed by egoism, qualities and utility successively You will attain conquest over the organs.

156. Dhyana is single-pointed meditation.

157. Dhyana is performed by meditating on the form of the Devata.

158. Prana is derived from the Sanskrit root 'An' meaning to breathe, to cuntion, to exist.

159. Prana is the connecting link between the mind and the body.

160. Prana is the expression of the mind.

161. The flow of Prana is regulated by the function of the mind.

162. The body is controlled by the movement of Prana.

163. Brahmacharya is a fasting of the objective tendencies of mind and a directing inward of the same to help in Self-illumination.

164. Brahmacharya is the process of Self-transcendence through holding back the nature of externalisation and entering into the region of Divinity.

165 A Brahmachari is one who has effected

complete self-control, who rests in Brahman and moves about in the world as a form of Brahman.

166. The idea of a point of space presupposes the idea of the Infinite space around it.

167. The idea of time presupposes the beginningless time before it and the endless time after it.

168. The devotees of Lord Rama are really the Divine-lifers, as they disseminate the virtues that adorn Sri Rama.

169. In the iron age, one is not affected by the mental sins but mental good (virtue performed mentally) has its effect.

170. There should be conferences of Yogins who should collect all available data, discuss and pursue the subect of Yoga wholeheartedly.

171 Society and nation are made up of individuals as cloth is made of threads.

172. Eating is a sacrifice. Food should not be eaten with passion or avidity. Food is a medicine for life.

173 Every difficulty is an opportunity for you to develop your will and to grow strong. Therefore, do not murmur.

174. Do not utter anything derogatory against religious personality or any religion

175. The law of nature is multiplicity, the law of Divinity is unity.

176. You may say 'I am a Thesist' and yet you are a rank atheist if you do not practise Japa, meditation, righteousness etc.

177. He is really an ignorant fool who hates

another, is angry with another and belittles another, because in reality he hates himself, is angry with himself and belittles but himself.

178. Mistakes are steping stones to success.

179. Cultivate power of observation, power of disrimination, power of assimilation power of compassion, power of generalisation. power of reasoning.

180. Silence the functions of the mind. This is real Mouna. Mere cessation of speech is not real Mouna.

181. Greatness does not depend upon externals.

182. He alone attains freedom: perfection, release who has controlled his senses and mind and who has realised the Atma or the Self

183. Forgetfulness of God is a grave sin.

184. Your daily tonic should be meditation, mixed with a generous proportion of Japa and kirtan.

185. Your dishes should be composed of love with the spice of purity and sause of truthfulness.

186. In the garden of your heart, plant roses of courage. Jassamine of humility, champaka of nobility

187. In your medicine-chest have the tablet of of discrimination, the pill of dispassion, drops of self-restraint and a mixture of F. D. T. faith. devotion and tolerance,

188. Your constant beverage should be the wise sayings of Saints and sages. You can flavour it with the nectar drops of Sri Sankara and Dattatreya

189. As a preventive against the dire disease of cancer of ignorance, you should not forget a daily doze of Gita, Ramayana, Bhagavata and Upanishads.

# Sivananda Round the Globe

# SIVANANDA ROUND THE GLOBE

The mysterious life-transforming divine influence of Bhumandaleshwar H. H. Sri Swami Sivananda has today reached every country of the world ; and in every country are found large numbers of people who have taken him as their Guru, worship him as their God, and follow his teachings to exalt their soul. They are all in regular correspondence with him and get their doubts cleared and also instruction on further progress. They study his works and imbibe his wisdom. Thus is Sivananda the ruling chief of every country on earth : the Lord of the World, ruling the inner nature of Man, subduing his evil tendencies and exalting his virtues. To borrow an expression from Sanjaya : Where Sivananda "reigns supreme, there flourish wealth, victory, and wisdom ; Self-realization is an easy corollary."

### Africa

I am deeply moved by the great and ceaseless affection and Grace that Sri Guru Maharaj showers on this humble self. I have received your two letters. The parcel of books contains, the 'Proverbs,' the 'Divine Doctor,' 'Sankirtan Yoga,' 'Purusha Sukta,' 'Radiant Health through Yoga,' and 'The Towering Saint of the Himalayas.' These are really very wonderful books, which will act as nucleus for my cultural programme here. I hope one day Sri Guru Maharaj also would come to this land in order to awaken the masses. I have full faith that Sri Guru Maharaj's Grace will stand me in good stead in whatever noble work I undertake.

—Prof. M. R. Bhat, M. A.,
Lugazi, Uganda.

I thank you very much for your kindness to me and I know that your watchful eyes are ever beaming on me. I know your Grace alone can help me. I earnestly entreat you not to forget me when sharing your blessings.

—Yogeshwar E. K Agbanavor,
Accra, Gold Coast.

I hasten to send you my greetings for a merry X'mas and a prosperous New Year. Please extend my greetings for a merry Christmas to all my brothers in this great family of Yoga-students of which you are the Father, the Saviour and all-in-all. On that Great Day, I shall not do more than tune myself to Sivananda Ashram, Rishikesh, which some inner voice convinces me is my Spiritual Home. I feel surely that I shall tread that patch of earth before I die. I realize the distance and the fact that you are of course very busy, but if you can send me a reply, how glad I would be.'

—Sri J. S. Thomas,
Freetown, Sierra Leone.

Thank you very much for your books that we have just received ; they have made us very joyful.

Revered Master ! We are your very devoted pupils for the reign of God on earth !

—Brother Ludovic, L' Alliance Universelle,
Bougie, Algeria.

Your name is widely known among the different groups of people here. Your name is also well-known in the World Spiritual Council to which you had sent your blessings and message. Further, from time to time, regularly, your activities and teachings are being brought to us through the *Synthesis Universale*.

—Dr. J. Marquette,
Morocco.

I was in a Hospital suffering from a serious disease. I have felt much better from the day I came in touch with the Divine Life Society Branch at Tongaat and now I wish to enroll myself as a member at Rishikesh in order to correspond with you for direct guidance.

—Sri Danny Govender,
Tongaat, South Africa.

I am propagating your inspiring teachings among the people of my district. They are going through your divine books with the greatest interest. They meditate upon your majestic picture when they feel ill at ease. It also helps their spiritual advancement. You have helped me to lead a pious life. You have also helped me a great deal in my work. May the people who have not yet read or heard about Swami Sivananda's life make it a real duty to seek his divine help for their spiritual betterment. He is an embodiment of Truth in human form. He has helped many people through his divine leaflets, pamphlets and contacts. He is one of the greatest philosophers. Let us stick to his sacred words.

Such a divine preceptor comes rarely to relieve the suffering of mankind and to show us the way to self-purification in this very life. The mystic words of our Swamiji have deadened the pain of a waif who was wailing in pain when he fell down from a lichi tree. Swamiji is a Divine Personality. He is devoting heart and soul to inculcate in our minds to behave well with our friends who are less fortunate. May Swamiji live long so that more and more people may become spiritually enlightened through his ineffable affection and guidance.

—Sri Meernaido Somanah,
Mahebourgh, Mauritius.

## Persia

Some newspapers published here a write-up about your Holiness and to some interested people, I supplied some copies of *The Divine Life* magazine. I did my best to publicize the Divine Life Society at the American University of Beirut, when I visited Lebanon. The Vice-President, Mr. A. Crowford said that he found *The Divine Life* very interesting.

—Sri Peter P. Knishoff,
Tehran.

## Greece

From the day I got the Maha Mrityunjaya Mantra, I repeat it daily 108 times for you. Please accept this form of my veneration. Whenever a disappointment or unpleasant incident occurs in my life, your books present me the answer, and my thoughts turn thankfully to Rishikesh. I continue to follow your advices.

—Sri Olga Ambros Meibohm,
Athens.

### Cyprus

I thank you for accepting me as a member of the Divine Life Society. I specially thank you for the photograph of the honourable dear Teacher Sri Swami Sivananda, I took it as a very precious gift and put it in frame and am keeping it in my study-room. I look at it now and then and receive inspiration from his beautiful ever-smiling countenance. It is a matter of immense interest to read the rich literature of the Divine Life Society and note its activities in the different countries of the world. I shall find much spiritual food in them and in the meanwhile am studying Kundalini Yoga by our honourable Teacher and am deriving much benefit from it.

—Sri M. Fust,
Registered Psychologist,
Limassol, Cyprus.

### Italy

I have read your book *Ten Upanishads*, which is very beautiful and interesting and I have written to the Editor to know if he desires me that I translate the same.

—Sri Claudio Bracci,
Rome. Italy.

### Bulgaria

By his life and teaching, the modern saint Swami Sivananda has earned the admiraton of the whole civilized world. Giving a new ideal of values to old spiritual truths, without which moral progress is impossible, this great Guru has established a new school of thought.

—Sri Stephan Dimov,
Stara-Zagora.

### Switzerland

I thank you so much for all that you do for me. Your letter and the rosary are with me day and night. Since I have come in touch with you, I am very happy and all matters go well. I always feel that you are present with me. Every day I read your scriptures and I try to give love to all the persons I come across.

—Sri Wilchmine Schneider,
Zurich.

### Germany

Thank you with all my heart for the immense joy that you caused me with the presentation of a wonderful rosary. I wear it round my neck day and night and try to fill it with vibrations of love and devotion. Before going to bed, I take it in my raised hands and bid the Masters bless me and do my Japa.

—Sri Maria Oelckers,
Berlin.

### Austria

Our intention is to visit your Spiritual Centre and be fervent disciples of your Doctrines, Philosophy and Culture. Our conviction on your help makes us sure about the realization of our wishes and hopes.

—Dr M Jakob Kechiche,
Graz.

### Czechoslovakia

I am happy you are in contact with all my friends in Prague. They are all highly devoted to your Holiness. How could it be otherwise ? I read your *Moksha Gita* daily and study all the texts I have received from your Holiness, which treat directly with the path of Self-realization. I know that I shall reach the Goal, because your Holiness guides me and I can feel your Presence still more intensely on Thursday mornings at 5 a. m. Each day I repeat to myself "I am greatful to your Holiness for having taken me as your disciple and blessed me with your Guidance."

—Srimati Isabel Novakova,
Prague.

### France

I have bought many of your books and I am a great admirer of them and of your system of philosophy. It would be a great help and consolation for me if I could receive from your Holiness's own person a Mantra specially chosen for the enhancement of my spiritual development and general well-being. May I ask you for this great honour, Swamiji, an Ishta Mantra in Sanskrit. I shall be very grateful.

—Sri J. Charman,
Cannes.

## Spain

I am very grateful for your kind advice. I already feel an improvement. I am continuing my meditation, prayer and Japa, I am also reading your books daily. I do not miss any occasion in giving your books to guests who seem to show interest. Many have read them. An English Clergyman, who stays at our Hotel, is studying them with great thrill, I feel it necessary to perfect myself in Yoga under your direct guidance. Revered Swamiji, I pray daily for you.

—Edward Egger,
Madrid.

## Denmark

So kind you are. You always make me happy. On the night of your Birthday I had a vision, a big sacrificial bowl in gold, green and black colours with Christ and His disciples in relief outside. One day I will make such a bowl in ceramic. I did tell an old lady about your Birthday. She gave her congratulations and said : "We must thank the Lord for Sivananda's existence." You do not go out in the world (personally), but you make the whole world come to you, to the sacred Lotus-Feet of the Lord. From you I came and to you I go. Thanks for your Grace. I wish that I was free—free to serve you.

—Sri Agneta Havmoller.
Minkfermen.

### Belgium

It is with the teachings of sages like you that men and women will quench their spiritual thirst finally become conscious of their inner Divinity.

—Sri A. G. Toussaint,
Bruxelles.

### Holland

Already for several weeks, after reading *Synthesis Universale*, I feel in myself how your inspiration is growing, and the more I feel so, the aspiration to become a student of your Ashram becomes intenser. May I ask you, your Ashirvad for the work I am doing here for the propagation of spiritual ideals. Thank you for everything you are doing for us all.

—Sri Marinus van der Pauwert,
Driebergen.

### Sweden

Your grand activity is blessed with Life Force itself!

—Sri Nicolia Sheierman,
Hovsta.

### England

Thank you very much for your spiritual help. I am sure that your influence has already helped me in some ways. Also, I deeply appreciate your healing prayers for my wife. I cannot find words to express my reverent admiration of your holy, beautiful, courageous life here amongst us mortals. This is not to ask you to write again, because I dare not trespass on your so valuable time any more, but I am upborne and greatly comforted by the knowledge that, residing here on earth is One so Holy who loves and prays for even ordinary souls like me.

—Sri Ronald Heffer,
Lancing, Sussex.

### Scotland

Actually, I feel your Presence so near to me at times that I wonder if letters are necessary, for you must know me altogether. Unlike others of whom I have read in your books, I have never seen you in dream or in vision nor have I heard your voice, but your Presence is felt and that brings peace and joy, and I am greatly helped. So your blessings reach me.

*Ten Upanishads* is my daily companion at present. It answers so many of my questions, and is proving very helpful. My life is wonderfully blest. I try to live up to the highest ideal, following your instructions, and whilst I have often to confess failure, I believe I continue to climb. There are changes in my life both spiritually and materially. I believe that I may soon be in a position to take up work that I have wanted to do for a long time—devoting my life to the upliftment and amelioration of our unfortunate brothers. May my own life be prepared for such a work. I ask for your continued prayers and blessings.

—Sri James Milroy,
Galashiels.

### Canada

Thanks for your kind letter accepting me as a member of your Society. I humbly ask you if you will be good enough to think of me a little as I am sure that you will not refuse me. You have already so many people to think about that I feel reluctant to impose my troubles on to you, but if in your great understanding you are willing to do so, you will have made somebody very, very happy indeed. Will you kindly send me a Mantra to recite? Kindly send me a rosary also. Will have the great happiness of living near you for a while.

—Sri Gabrielle Delsol,
Montreal.

### U. S. A.

#### ( I )

I am exceedingly glad that you are pleased with my little talk at Buck Hill. It makes me very happy to learn that you had the very same idea, and had already given instructions to that effect.

I cannot tell you, dear Swami, how much I appreciate the wonderful word you are doing to promote Realization of the Self within, and deep faith in the Lord who is, in truth, the All-in-All, manifest or unmanifest.

I am also grateful beyond words for the truly wonderful kindness you expressed to me in sending me that wonderful certificate, *Shraddha-Ratna*.

—Sri J. G. Phelps Stokes,
New York.

It pleases me very much that you have sent such a beautiful and inspiring message to the World Vegetarian Congress in Paris. Congratulations! It soon will be your Birthday, September 8th, another milestone of accomplishment. I wish you with all my heart, all that you wish for yourself, which is no doubt assisting others to raise a step higher. May the power of your all-embracing Love descend into the hearts of all, awakening them to love and compassion for all that lives.

—Dr. J. K. Nimmo,
California.

### Cuba

I adore your little book *So Says Sivanada.* This little pocket-book is always with me and I speak about your teaching to all my friends, in my house, in the office, in the street. You are always present in my mind. You give me a tremendous mental support. I thank you in advance and beg you to write me a letter. I always talk to you in mind, since I have the impression that you know everything about me.

—Sri Sophie Owens,
Habana.

### Honduras

From the East comes a Light—a Light of love, wisdom, goodness and mercy. This sacred Light is Swami Sivananda, who by his actions and teachings has brought the message of love and peace to this troubled world

—Sri J.M.E. Bustillo,  
Tegucigalpa.

### Brazil

We thank you for the interest you show in us. Your monthly paper *The Divine Life* is much appreciated here. May your work be blessed.

—Comunidade Religiosap,  
Rio de Janeiro.

### Argentina

I have received the literature about your great movement and I shall pass on the same to my friends.

—Sri Alexander Borchardt,  
Buenos Aires.

### Chile

Before I went to India, I had already studied a number of books on Hinduism, but it was only when I contacted Swami Sivanandaji himself and when I read his teachings that I began to understand the inner aspects of that great religion. Like Swami Vivekananda, Swami Sivananda is spreading the spiritual message of India all over the world and he is now acclaimed by many for his efforts towards the betterment of humanity.

—Sri Marcos Llona,  
Santiago.

## India

Swami Sivananda's personality and teachings have been exercising considerable influence in this country, and his broad outlook has rightly appealed to men and women with modern views in India and abroad.

—Sri K.M. Munshi,
Governor of U.P.

## Pakistan

For the past thirty years, Sivananda has preached the lesson of Self-realization with such a fervour, tenacity, purpose and enthusiasm which may be said as unrivalled.

—Sri M. K. Spencer,
Karachi.

## Ceylon

Words are too poor to express, Beloved Gurudeva, the actual joy that is generated in my heart by your inspiring and elevating letter. It expands the very heart and squeeses out the Rajas and Tamas for many many days and makes the Sadhana very interesting and inspiring. How fortunate we are to have your adorable Self in human form, as our Gurudev, who guides and inspires us in wonderful ways through letters and books, at the very moment of trials and depression. It is really the Blessing of all blessings for us all.

—Sri T. Ghanshyamdas,
Colombo.

## Burma

I am indeed very fortunate to be in touch with you which has given me peace of mind and strength. I think of you an Avatara of Sri Rama. I most respectfully hope that you will not forsake me, an ardent devotee of you.

—Sri V. Loka Raj,
Rangoon.

## Malaya

### (1)

Your blessings have helped to blow away the dark cloud that has enshrouded my life for the past many years and I now begin to see the Light. I hope to meet you, Swamiji, one day and receive your blessings. I pray and beg your Holiness to be merciful and help me.

—Sri Yeoh Kim Cheng,
Kuala Lumpur.

### (2)

Your article in *My Magazine* has given me plenty of food for thought. I like to be your disciple and start a Yogic life, from now.

—Sri P. Ganapathi-Pillai,
Singapore.

## Indonesia

I find the *Ten Upanishads* very interesting and clear in meaning. My friends were very pleased to read and praise your beautiful work. I have distributed your photo prints to friends so that they can always remember or concentrate on you, as I am doing myself now.

—Sri Tjiat Ing,
Malang, Indonesia.

## Thaliand

I cannot adequately express my feeling of admiration for the great work that Swami Sivananda has been doing for the revival of spiritual ideals. He is à very inspiring, energetic, affectionate, sympathetic and social personality. His message penetrates into the heart of all masses.

—Sri Patama Navaraj,
Bangkok.

## Australia

The power of the Divine incarnate in Swami Siva nanda penetrates in every land. I have found that the spiritual forces directed to me by His Holiness are surely changing my life. Constant reading of the Swami's teachings has so filled my conscious and subconscious mind that my lower self is being slowly exterminated, almost, as it might seen, against my will.

—Sri D.H.L. Magnus,
Melbourne.

## New Zealand

How wonderful is the Love of the Lord that He has led me to this crowning experience of my life, an opportunity to visit you at Holy Rishikesh, where the atmosphere must be charged with holy vibrations

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The name of Swami Sivananda, of Rishikesh, is reaching more and more people, as his divine message of peace and love spreads all over the world. Truly, in this world of chaos, Swamiji's teachings are bringing people of all religions to a better understanding of themselves and of others. His compassion and love moved him to dedicate his life to promote world-peace and religious awakening.

Swamiji aspires to remove the ignorance which separates one religion from another, one country from another, and one race from another. By the constant stream of literature, flowing from his Ashram to all corners of the world, he makes known to all people the way to true peace and happiness. He is a spiritual dynamo, who, without stirring from the Himalayan region, yet reaches the homes of people living thousands and thousands miles away.

Impossible it is to enumerate his services to mankind. He heads a band of illustrious disciples, ever-sheltering the poor, healing the sick in body mind and soul, sending continuous prayers throughout the world for peace and brotherhood. Even as it is impossible for an ant to measure the Himalayas, so is it impossible for us to make any description that will justify this kindly Saint, who is striving ceaselessly to bring us all to God's Abode of Eternity. Salutations and adorations to Swami Sivananda Maharaj on his glorious 70th Birthday.